

A
PĀLI PRIMER

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MAUNG TIN



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BY

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PREFACE.

Within the compass of this little book, I have tried to give as much of Pali grammar with exercise as should be sufficient for beginners. My intention has been not to write a complete treatise on grammar in all its ramifications but to present its salient points in the simplest garb possible. I have thus thought it to my purpose to skip over many things which would only puzzle the beginner and which should find a place only in a complete grammatical treatise. For it is my belief that it is a sounder plan to restrict the beginner to the important features of grammar than to make him stray over a wider field with less profit.

I hope therefore that this little book will be of some use to beginners. If properly studied it should furnish a good step towards surmounting the intricacies of higher grammar. As a matter of fact, I have aimed at placing it mid-way between Gray's second Pali Course (a very good book whose only fault is its narrow limits) and Duroiselle's Pali Grammar which is too good for beginners. I have derived much profit from both these books.

M. T.

RANGOON
27th April 1914.

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ERRATA.

<i>Page.</i>	<i>line.</i>	<i>for</i>	<i>read</i>
12	25	pachā	pacchā
18	20	aṭṭhihi	aṭṭhihi
19	6	cakkhumim	cakkhusmim
19	10	Ayu	Āyu
23	22	mayam	te
25	25	pancanti	pacanti
29	8	that	this
33	2	<i>kim</i>	<i>kim</i>
33	4 (<i>fr. bottom</i>)	karaṇam	kāraṇam
34	2 (<i>fr. bottom</i>)	<i>ummattka</i>	<i>ummattaka</i>
37	4	√ha	√hā
39	6	tini	tiṇi
41	22	guniṭṭha	guniṭṭha
43	9	pita āgacchāyya	pitā āgaccheyya
44	<i>last line</i>	khādaniyam	khādaniyam
48	<i>last line</i>	si	āsi
49	6 (<i>fr. bottom</i>)	hotu	hotū
51	9 (<i>fr. bottom</i>)	rāja	rājā
62	16	Aṭṭhasi	Aṭṭhāsi
62	17	Atthāsi	Aṭṭhāsi
71	<i>last but one</i>	Sakka	Sakko
73	1	hitaya	hitāya
73	7	main	maṃ

Introductory Lessons.

The Pali alphabet consists of 41 letters—8 vowels and 33 consonants.

The eight vowels are :—

a	pronounced as	a	in	<i>hart.</i>
ā	„	ā	„	<i>father.</i>
i	„	i	„	<i>pin.</i>
ī	„	ee	„	<i>keen.</i>
u	„	u	„	<i>bull.</i>
ū	„	oo	„	<i>boon.</i>
e	„	ay	„	<i>bay.</i>
o	„	o	„	<i>tone.</i>

Of these three are short, viz. a, i, u and the rest are long.

The thirty-three consonants are :—

kind.	THE 25 LETTERS OF THE FIVE GROUPS.					Others.	
	Hard.	Hard As- pirate.	Soft.	Soft As- pirate.	Nasal.		
Group I. Gutturals or <i>Throat letters.</i>	k	kh	g	gh	ṅ		
Group II. Palatals or <i>Front-palate letters.</i>	c	ch	j	jh	ñ	y	s
Group III. Cerebrals or <i>Back-palate letters.</i>	ṭ	ṭh	ḍ	ḍh	ṇ	r	l
Group IV. Dentals or <i>Tooth letters.</i>	t	th	d	dh	n	l	
Group V. Labials or <i>Lip letters.</i>	p	ph	b	bh	m	v	

and h and m.

Properly speaking, these consonants cannot be sounded without the help of a vowel. So, in naming them, the vowel *a* is sounded after each, *e.g.*, *k* is sounded as *ka* *p* as *pa* and so on. When any other vowel is attached to them, they take the sound of that vowel. Thus *ku*, *ki*, *uā*, *in*, etc.

N.B.—*c* is pronounced like *ch* in *church*, *j* as in *jar*, *ñ* like *ny* in *banyan*; *m̄* is called *niggahīta* and is sounded like *ng* in *king* with a slight suppression of the breath.

Lesson I.

DECLENSION OF MASCULINE NOUNS IN ▲.

The way in which case-endings are added to the *stem* or the crude part of a noun is called declension, *e.g.* *Putta*, son, is declined as follows :

Singular.

Nom.	Putto	... the son.
Gen.	Puttassa	... the son's, of the son.
Dat.	Puttassa, Puttāya	to or for the son.
Acc.	Puttam	... the son.
Ins.	Puttena	... by or through the son.
Abl.	Puttā, Puttasmā, Puttamhā, Put- tato	from the son.
Loc.	Putte, Puttasmim, Puttamhi	in or on the son.
Voc.	Putta	... O son !

Plural.

Nom.	Puttā	... the sons.
Gen. Dat.	Puttānam	... the sons', of, to or for the sons.

Acc.	<i>Putte</i>	... the sons.
Ins. Abl.	<i>Puttehi</i> , <i>Puttebhi</i>	by, through <i>or</i> from the sons.
Loc.	<i>Puttesu</i>	... in <i>or</i> on the sons.
Voc.	<i>Puttā</i>	... O sons!

The case-endings are shown by the italicised letters. The vowel *a* which denotes the stem is dropped in contact with those endings beginning with a vowel, e.g., *Putta + o = putto*. The true ending for the loc. sing. is *i*, which in contact with *a* becomes *e*, i.e. *putta + i = putte*. Similarly in the ins. sing. *putta + ina = puttena*.

The student will understand these changes better when he learns sandhi. He might now be content to remember the case-endings as they stand. Note also that before *hi*, *bhi* and *su* the vowel *a* is changed to *e*.

Exercise:—Decline like *Putta*, the following nouns:—
sīha, lion; *miga*, deer; *amacca*, minister; *sadda*, sound; *ludda*, hunter; *suriya*, sun.

Lesson II.

Pali verbs are divided into seven classes according to the seven ways of attaching the conjugational signs to the root.

FIRST CONJUGATION (FIRST DIVISION).

The sign of the first conjugation is *a*, which is added to the root in four ways. The first consists in adding *a* directly to the root, which ends in a consonant. The root thus becomes the base, e.g.

√*pac* + *a* = *paca*.

To the base *paca* add the personal endings or tense terminations and the verb is obtained. Thus

PRESENT TENSE, ACTIVE VOICE.

*Singular.**Plural*

Persons.

1st	Ahaṃ pacāmi, I cook.	Mayaṃ pacāma, we cook.
2nd	Tvaṃ pacasi, thou cookest.	Tumhe pacatha, you cook.
3rd	So, sā, taṃ pacati, he, she, it cooks.	Te, ta, tāni pacanti, they cook.

Note that the vowel is lengthened before *mi* and *ma*.

Exercise.—Conjugate (like √ pac) √ rakkh, to guard ;
√ vadh, to kill ; √ yāc, to request ; √ pucch, to question ;
√ labh, to get ; √ mar, to die.

Translate into English :—1. Siḥā maranti. 2. Luddā
mige vadhanti. 3. Tvaṃ amacce puchasi.

Translate into Pali :—1. The lion kills the deer.
2. They ask the ministers. 3. We get a lion.

Lesson III.

FIRST CONJUGATION (SECOND DIVISION).

The root of this division of verbs ends in a long vowel,
mostly *ā* and the tense terminations are added directly,
e.g. √ yā, to go—yāmi, I go. etc., etc.

Exercise : (like √ yā) √ vā, to blow ; √ brū, to say ;
√ khyā, to tell (with prefix ā).

DECLENSION OF FEMININE NOUNS IN *Ā*.

kaññā — a girl.

*Singular.**Plural.*

Nom Kaññā
Gen. Dat. Kaññāya.

Kaññā, Kaññāyo
Kaññānaṃ.

Acc.	Kaññam.	Kaññā, Kaññāyo.
Ins. Abl.	Kaññāya.	Kaññāhi, Kaññābhi.
Loc.	Kaññāya, Kaññāyam.	Kaññāsu.
Voc.	Kaññā, Kaññe.	Kaññā, Kaññāyo.

Note that *ya* is common to gen. dat. inst. abl. and loc.

Vocabulary of feminine nouns in *ā*:—*nāvā*, boat; *bāhā*, arm; *jālā*, flame; *vācā*, speech; *vedanā*, pain; *chāyā*, shadow.

Feminine suffixes: *ā* is a characteristic fem. sign. Another is *ī*, varied into *nī*, *inī*, *ānī*, e.g. *sihī*, lioness; *bhikkhunī*, nun; *miginī*, doe; *mātulānī*, aunt.

Translations:—1. *Aham nāvāya yāmi.* 2. *Sihī vedanāya marati.* 3. *Luddā suriyassa chāyam labhanti.* 4. *Tumhe vācam brūtha.*

1. The girl dies on the arm of the hunter. 2. They die in the shade of the boat. 3. The hunter goes through the flame. 4. She speaks the word.

Lesson IV.

FIRST CONJUGATION (THIRD DIVISION).

The root ends in *i*, *ī*, *u* or *ū* which, together with the conjugational sign *a*, are changed into *e* or *aya* and *o* or *ava*. (*i*, *i*+*a*=*e*; *u*, *u*+*a*=*o*) e.g.

√*nī*, to lead + *a*=*ne* or *naya* + *ti*=*neti*, *nayati*.

√*ji*, to conquer + *a*=*je* or *jaya* + *ti*=*jeti*, *jayati*.

√*bhū*, to be + *a*=*bho* or *bhavati* + *ti*=*bhoti*, *bhavati*.

√*ku*, to sing + *a*=*kava* + *ti*=*kavati*.

DECLENSION OF NEUTER NOUNS IN *A*.

This is exactly the same as the declension of mas. nouns in *a*, except in the nom. sing. which ends in *ī* and the nom. and voc. pl., which end in *ānī*, the characteristic

neuter plural sign., e.g. gharam, a house ; gharāni, houses;
O houses!

Vocabulary of neuter nouns :—raṭṭha, country ; sakata, cart ; osadha, medicine ; hadaya, heart ; cetiya, shrine ; jivita, life ; rūpa, form ; vajira, diamond ; vāta, wind ; mūla, root, price.

Translations :—1. Mayam sakatena yama. 2. Miginī vedanam labhati. 3. Mātulanī cetiyassa chāyāyam marati. 4. Luddassa bāhā kaññam rakkhati.

1. The girl obtains the price of the diamond. 2. You ask the minister in the country. 3. We protect the kingdom of the girl from the sons. 4. The hunter conquers the kingdom.

Lesson V.

SANDHI.

The changes which occur when one word meets with another are regulated by the rules of sandhi, which may be divided into three kinds, viz., vowel sandhi, mixed sandhi and niggahita sandhi.

(a) Vowel sandhi occurs when a word ending in a vowel, meets a word beginning with a vowel.

(b) Mixed sandhi occurs when a word ending in a vowel meets a word beginning with a consonant.

(c) Niggahita sandhi occurs when a word ending in niggahita meets a word beginning either with a vowel or a consonant.

Examples (a) yassa + idāni = yass' idāni (a being elided).

(b) vi + payutta = vippayutta (p being doubled).

(c) labheyam aham = labheyāham (m being elided).

More examples will be given in the course of the lessons. Sandhi is more easily learnt by observing its changes met with in the literature than from the rules of grammar. The student should, however, observe the following changes:—

(a) a, ā + i, ī = e, as ava + icca = avecca.

(b) a, ā + u, ū = o, as, na + upeti = nopeti.

The contrary change also holds good, *i.e.*

(c) i, ī + a, ā = e, as, nī + ati = neti.

(d) u, ū + a, ā = o, as bhū + ati = bhoti.

When two vowels of the same organ meet, the result is a long vowel; *i.e.*—

(e) a, ā + a, ā = ā, as na + ahosi = nâhosi.

(f) i, ī + i, ī = ī, as demi + iti = demîti.

(g) u, ū + u, ū = ū, as madhu + udakam = Madhûdakam.

When vowels of different organs meet, one of them is elided.

e.g. (h) atha + eko = ath'eko (*final* vowel being elided).

(i) ko + asi = ko'si (*initial* vowel being elided).

In such instances the general rule is that a, ā are elided before or after i, ī or u, ū and i, ī before or after u, ū. But the student must be prepared to meet with exceptional cases.

PERSONAL PRONOUNS.

Aham—I (First person).

Singular.

Plural.

Nom.	aham	mayam.
Gen. Dat.	me, mama, mayham	amhâkam.
Acc.	mam	amhe.
Ins., Abl.	me, mayā	amhehi, amhebhi.

Loc. mayi amhesu.

Note:—*no* may be used for all the cases of the plural, as, niyyāmakō no hohi, be thou our captain (*no* = amhākam)

Tvam—thou (Second person).

Singular.

Plural.

Nom.	tvam.	tumhe.
Gen., Dat.	te tava, tuyham.	tumhākam.
Acc.	taṁ	tumhe.
Ins. Abl.	te tayā	tumhehi, tumhebhi.
Loc.	tayi.	tumhesu.

Note:—*vo* may be used for all the cases of the plural, as, mātā vo pāpaṁ karoti—your mother commits sin (*vo* = tumhākam); *no* and *vo* must not begin a sentence.

So—he (Third person, mas.)

Singular.

Plural.

Nom.	so.	te.
Gen., Dat.	tassa.	tesaṁ.
Acc.	taṁ.	te.
Ins.	tena	} tehi, tebhi.
Abl.	tasmā, tamhā.	
Loc.	tasmim, tamhi.	tesu.

Sā,—she (Third person, fem.)

Singular.

Plural.

Nom.	sā.	tā, tāyo.
Gen., Dat.	tāya, tassā, tissā.	tāsaṁ.
Acc.	taṁ.	tā, tāyo.
Ins., Abl.	tāya.	tāhi, tābhi.
Loc.	tāya, tāyam, tissāya, tissāyam	tāsu.

Taṁ—it (Third person, neuter.)

Singular.

Plural.

Nom.	taṁ.	tāni.
Gen., Dat.	tassa.	ntesa.

Acc.	tam.	tāni.
Ins.	tena,	} tehi, tebhi.
Abl.	tasmā, tamhā.	
Loc.	tasmim, tamhi.	tesu.

Vocabulary:—gacchati, goes; nisidati, sits; dhovati, washes; khanati, digs; nipajjati, lies down; ovadati, admonishes.

Note:—(a) Verbs of motion govern the accusative, as, So raṭṭham gacchati—he goes to the country.

(b) Verbs of *asking* and *telling* govern two accusatives, as So dhammam mam pucchati—he asks me about the Law.

Translations —1. Mama siho tassā migam vadhati. 2. Sā tesam bāhāyo dhovati. 3. Mayam tassa Sakaṭassa chāyāyam nipajjāma. 4. Sā tesam kaññam pañham (question, *mas.*) pucchati. 5. Amaccā bhattam (*n.* food.) pacanti.

1. The girl sits on the minister's arm. 2. They dig for the root. 3. The son instructs the girl in the shade of the shrine. 4. We go to the ministers' country in a cart. (*use the inv. t.*) 5. They lie down on the ground (*mahī, f.*)

Lesson VI.

FIRST CONJUGATION (FOURTH DIVISION).

Reduplication consists in the doubling of the first consonant of the root together with the following vowel, as, √dā, to give, becomes dadā by reduplication.

In this conjugation, the base is obtained by reduplicating the root.

The rules of reduplication are—

(a) a guttural is reduplicated by a palatal, as √gam to go—jagam :

- (b) *h* is replaced by *j*, as, √*ha*, to abandon—*jahā* ;
 (c) an unaspirate is used in the reduplicative syllable,
 as, √*khan*—*ca*khan ;
 (d) *v* is replaced by *u*, as, √*vas*, to live—*uvāsa* ;
 (e) a long vowel is shortened in the reduplicative
 syllable and generally—
 a, ā becomes a, as, √*dā*—*dadā*.
 i, ī ,, i, as, √*chid*, to cut—*ciccheda*.
 u, ū ,, u (sometimes a), as, √*bhū*—*babhuva*.
 i is sometimes changed to e in the reduplicated
 syllable as also u to o, as √*chid*—*ciccheda* and
 √*budh*, to know—*bubodha*.

AORIST TENSE.

<i>Singular.</i>	<i>Plural.</i>
1. <i>pacim</i>	<i>pacimhā.</i>
2. <i>paci</i>	<i>pacittha.</i>
3. <i>paci</i>	<i>pacimsu.</i>

DECLENSION OF MASCULINE NOUNS IN *i, ī*.

Kapi - monkey.

	<i>Singular.</i>		<i>Plural.</i>
Nom.	<i>kapi</i>	...	<i>kapī, kapayo</i>
Gen. Dat.	<i>kapino, kapissa</i>	...	<i>kapinam.</i>
Acc.	<i>kapim</i>	...	<i>kapī, kapayo.</i>
Ins.	<i>kapinā</i>	...)	} <i>kapīhi.</i>
Abl.	<i>kapinā, kapismā,</i> <i>kapimhā.</i>)	
Loc.	<i>kapimhi, kapismim...</i>	...	<i>kapīsu.</i>
Voc.	<i>Kapi</i>	...	<i>kapī, kapayo.</i>

Note *kapayo* in the pl.

Sakkhī—witness.

	<i>Singular.</i>		<i>Plural.</i>
Nom.	<i>sakkhī</i>	...	<i>sakkhī, sakkhino.</i>

Gen. Dat.	sakkhino, sakkhisṣa	sakkhinam.
Acc.	sakkhim, sakkhinam	sakkhi, sakkhino.
Ins.	sakkhinā	} sakkhīhi.
Abl.	sakkhinā, sakkhismā,	
	sakkhimhā	
Loc.	sakkhiṣmim, sak-	
	khimhi	... sakkhīsu.
Voc.	sakkhi	... sakkhī, sakkhino.

Note the acc. sing. and nom. and acc. pl. forms. Sakkhi is also found in the nom. sing.

Nouns (like kapi);—aggi, fire; asani, thunderbolt; gahapati, householder; isi, saint; muni, sage; nidhi, treasure; sārathi, charioteer; rāsi, heap; maṇi, gem.

Nouns (like sakkhī):—hatthī, elephant; veri, enemy; seṭṭhī, banker; mantī, counsellor; kuṭṭha, leper; pāpakārī, sinner.

Verbs of the First Conjugation:—carati √car, walks; daṁsati √daṁs, bites; dhāvati √dhāv, runs; disati √dis, sees; icchati √is, wishes, khādati √khād, eats; khipati √khip, throws; ramati √ram, plays, delights in; sikkhati √sikkh, learns, teaches.

Translations:—1. Gahapatayo osadham khādanti. 2. Mayam vajiram icchimhā. 3. Tāyo nidhinam rāsimhi nisidimsu. 4. Sārathi ratthena rattham (from country to country) carati. 5. Mayam kaññāya jīvitam dadāma. 6. Te mama bhattam khādimsu.

1. She threw the diamond on the shrine. 2. The enemies ran away in a cart (*ins.*) 3. I lay down in the boat. 4. They washed his body with water (udakam). 5. My aunt desired fire. 6. They saw the leper in the shade of the shrine.

Lesson VII.

SECOND CONJUGATION.

Niggahīta is inserted before the final consonant of the root, when the niggahīta is changed to the nasal of the group (one of the 5 groups) to which the final consonant belongs, *e.g.* √rudh, to check—rundha; √muc, to be free—muñca; √chid, to cut—chinda; √lip, to besmear—limpa; √bhuj, to eat—bhūñja; √pis, to grind—piṃsa.

IMPERATIVE.

<i>Singular.</i>	<i>Plural.</i>
1. pacāmi	pacāma
2. pacāhi, paca	pacatha
3. pacatu	pacantu.

Note that the base itself is used for the second sing.

Prepositions.—*Saha, saddhim*—“with”, *vinā*—“without” are used with the instrumentive; *adhi*—“above” is used with the locative and *pati*—“against”, “for the sake of” is used with the accusative, as, *puttena saha (or saddhim) gacchati*—he goes with the son. *Vinā dosena bhāsati*—he speaks without fault. *Sakuṇo adhi pabbate palāyati*—the bird flies over the mountain. *Nadim pati dhāvanti*—they run against the river.

The following prepositions are construed with the genitive:—*upari*, above; *heṭṭhā*, under; *purato*, in front; *pachā*, *pacchato*, behind; *antare*, within; *bāhire*, outside; *orato*, on this side; *dūre*, *dūrato*, far; *pāram*, *pārato*, beyond, on the other side; *santike*, *samipe*, near, in the presence of; *avidūre*, not far away.

Translations:—1. *Sā sakatassa upari nipajjati.* 2. *Mayaṃ nāvāya heṭṭhā vajiram khipimhā.* 3. *Kaṇṇāyo amaccassa purato nisidanti.* 4. *Mama pacchā cara* 5. *So ratṭhassa antare dhāvati.* 6. *Te samuddassa (m. ocean) pāram vasimsu.* 7. *Mama puttena saddhim gaccha.*

1. Dig outside the kingdom. 2. Let them eat the medicine on this side of the mountain. 3. Sit far away from the girl. 4. They obtained treasure on this side of the ocean. 5. Sit thou near the banker's son. 6. Ask him a question. 7. Let the birds fly far from the house.

Lesson VIII.

THIRD CONJUGATION.

The base is formed by adding *ya* to the root. One of two changes takes place:

(a) *ya* may be added directly to the root, which ends in a vowel, e.g., √gā to sing + *ya* = gāya; √jhā, to think + *ya* = jhāya

(b) *ya* may be assimilated to the final consonant of the root, according to the table of changes given below:—

Final s + <i>ya</i> = ssa, e.g.	√pas + <i>ya</i> = passa (to see)
„ dh + <i>ya</i> = jjha „	√budh + <i>ya</i> = bujjha (to know)
„ m + <i>ya</i> = mma „	√gam + <i>ya</i> = gamma (to go)
„ c + <i>ya</i> = cca „	√ruc + <i>ya</i> = rucca (to be pleased)
„ d + <i>ya</i> = jja „	√mad + <i>ya</i> = majja (to be intoxicated).
„ ṇ + <i>ya</i> = ñña „	√bhaṇ + <i>ya</i> = bhañña (to say)
„ n + <i>ya</i> = ñña „	√man + <i>ya</i> = mañña (to think)
„ v + <i>ya</i> = bba „	√div + <i>ya</i> = dibba (to sport)
„ h + <i>ya</i> = yha „	√sah + <i>ya</i> = sayha (to dare)

FEMININE NOUNS IN i, ī.

Jāti—birth.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	jāti.	jātī, jātiyo.
Gen. Dat.	jātiyā.	jātināṃ.
Acc.	jātiṃ.	jāti, jātiyo.

Ins. Abl.	jātiyā.	jātīhi.
Loc.	jātiyā, jātiyam.	jātīsu.
Voc.	jāti,	jāti, jātiyo.

Note that jātiyā, jātiyam may drop the *i*, thus giving jatyā jatyam. (Generally a long vowel is not allowed before a double consonant. Hence the shortening of the vowel in jatyā, jatyam). According to a *sandhi* rule *ti, ty*, followed by a vowel becomes 'cc'. Hence jatyā=jaccā; jatyam=jaccam. The student should note these changes.

Nadī—river.

Singular.

Plural.

Nom.	nadi	nadi, nadiyo.
Gen. Dat.	nadiyā	nadinam.
Acc.	nadim <i>nadiyam.</i>	nadī, nadiyo.
Ins. Abl.	nadiyā.	nadīhi.
Loc.	nadiyā, nadiyam.	nadīsu.
Voc.	nadi.	nadi, nadiyo.

Note *nadiyam* in the acc. sing.

On the analogy of jaccā, jaccam, we have najjā, najjam [d+y=j], see Lesson VIII (b)]

FUTURE.

ss, the characteristic future sign is added between the root and the present suffixes, *e g.*

Singular.

Plural.

1. pacissāmi.	pacissāma.
2. pacissasi.	pacissatha.
3. pacissati.	pacissanti.

Vocabulary of feminine nouns in *i, ī*;—ratti, night; bheri, drum; bhūmi, ground; iddhi, magical power; vuṭṭhi, rain; vīthi, road; sirī, glory; satti, javelin; rati, pleasure; pīti, joy; itthī, woman; devī, queen; pokkharanī, tank; paccarī, raft; pathavī, earth; vallī, creeper; bhisī, mat; bhagini, sister.

Translations.—1. Sā mayham ruccati (this verb is construed with the gen.) 2. Setṭhino puttā vīthiyam dibbissanti 3. Te migam sihasmā muccissanti. 4. Tāyo amaccena saha gacchissanti. 5. Ie vinā sakatena carissanti. 6. Amhākam bhagini ratim labhissati. 7. Mayam suriyam rattiyam na passāma. 8. Te bherim bhūmiyam khipimsu.

1. The girl will see a gem on the arm of the sinner. 2. Run together with the elephant. 3. Sit on the raft with my son. 4. They will know (√budh) through magical powers. 5. Besmear the hand of the leper with medicine. 6. The lion will kill the deer. 7. They will see the glory of the queen. 8. The girl will throw the mat near the tank.

Lesson IX.

FOURTH CONJUGATION.

The base is obtained by adding to the root *no*, *ṇā* or *uṇo*, *unā*, e. g., √hi, to go—hiṇāti; √su, to listen—suṇoti, suṇāti; pāp (pa + √ap) to get, attain—pāpuṇāti; √vu, to restrain—vuṇāti.

MASCULINE *u* DECLENSION.

Ketu—banner.

	<i>Singular</i>	<i>Plural.</i>
Nom.	ketu.	ketū, ketavo.
Gen, Dat.	ketuno, ketussa.	ketūnaṃ.
Acc.	ketum	ketū, ketavo.
Ins.	ketunā.	} ketū'ni.
Abl.	ketunā, ketusmā, ketumhā.	
Loc.	ketumhi, ketusmiṃ.	ketūsu.
Voc.	ketu.	ketu, ketavo, ketave

Note the form *ketavo*.

Nouns. (like *ketu*):—bhikkhu, monk; bindu, drop; hetu, cause; maccu, death; veḷu, bamboo; pharasu, hatchet; kaccacchu, spoon; setu, bridge.

PREFIXES.

A (before a consonant) } —not; as, agata, not gone;
 An (before a vowel) } anācikkhita, not told.

Ati—*exceedingly*; as, atikaruṇā, excessive pity,

Adhi—*over, excessively, unto perfection*; as, adhikaroti does it perfectly.

Anu—*after, in imitation*; as, anudhāvati, runs after.

Anto—*within, interior*; as antonagaram, in the town.

Apa—*off, away, in derision*; apagacchati, goes off; apavadati, insults.

Abhi—*to, excellently, towards*; as, abhigacchati, goes up to; abhimukho, facing; abhijānāti, knows well.

Ava (or o)—*way, down*; as, avagacchati, goes down.

Ā—*towards*; as, āpabbatam, towards the mountain. It very often reverses the meaning of some roots, as, ādāti-takes (√dā, to give); āgacchati, comes (√gam, to go).

Ud (or u)—*up*; as, uggacchati, goes up.

Upa—*below, towards*; as, uparājā, viceroy.

Du—*bad, difficult*; as, dudaso, difficult to see; dujjana, bad man.

Ni (before a consonant) } —out, towards, down, with-
 Nir (before a vowel) } out; as, nisīdati, sits
 down; nigacchati, goes
 out; nirupakāra, useless.

Nī—*out*; as, nīharati, draws out.

Pa—*off, towards (expressing direction, origination)*; as, pakkhandati, jumps forward.

Paṭi (or pati)—*against, opposite, in return*; as, paṭika-roti, repairs; paccāgacchati (pati+āgacchati), returns.

Parā—*opposite, in subjection*; as, parājayati, defeats.

Pāra—*beyond*; as pārasamudda, beyond the ocean.

Bahi—*outside* ; as, bahigharam, outside the house.

Vi—*away, different, excessively* ; as, vigacchati, separates ; viravati, shouts excessively.

Sam—*completely, well, with* ; as, samharati, collects ; sañjānāti, knows well.

Su—*good, well* ; as, surūpa, good form ; sujāta, well-born.

*Translations:—*1. Kaññā osadham pāpuṇissati 2. Te no apavadiṃsu. 3. Amaccā raṭṭhāni rakkhissanti 4. Bhikkhavo setumbhi nipajjissanti. 5. Siho migam anudhāvati 6. Mayam pārasamuddam gacchissāma. 7. Tumhākam pūttā sakuṇehi saha kilaṅki (*√kiḷ, to play.*) 8. Mayam tesam uyyāne kilaṃma. 9. Kaññāya uyyāne udakam piva (*√pā, to drink.*)

1. They knew well the cause of the sound 2. Sit down near the minister's son. 3. They will kill the monk with an axe. 4. We shall eat together with the banker on the son's cart. 5. They ran after the elephant. 6. Eat your meal. 7. The viceroy killed the bad man (*dujjana, m.*) with a javelin. 8. They will return to their own with the ministers 9. Lie down in the garden of the minister.

Lesson X.

FIFTH CONJUGATION.

The base is obtained by adding *nā* to the root ; as, *√ci*, to heap—*cinā* ; *√ji*, to conquer—*jinā* ; *√as*, to eat—*asnā* ; *√yu*, to mix—*yuna* ; *√jā*, to know—*jānā*.

OPTATIVE.

Singular.

1. paceyyāmi.
2. paceyyāsi.
3. paceyya, pace. †

Plural.

- paceyyāma.
paceyyātha.
paceyyum.

FEMININE U DECLENSION.

Dhenu—"cow."

	<i>Singular.</i>	<i>Plural.</i>
Nom.	dhenu	dhenū ; dhenuyo.
Gen.	} dhenuyā	dhenūnam.
Dat.		
Acc.	dhenuṃ	dhenū ; dhenuyo.
Ins.	} dhenuyā	dhenūhi
Abl.		
Loc.	dhenuyā ; dhenuyam	dhenūsu.
Voc.	dhenu	dhenū ; dhenuyo.

Nouns (like dhenu).

Dhātu—"sacred relic."		Sassu—"mother-in-law."
Rajju—"string," "rope."		Yāgu—"rice gruel."
Usu—"arrow."		

NEUTER I AND U DECLENSION.

(a) Aṭṭhi—"bone."

	<i>Singular.</i>	<i>Plural.</i>
Nom.	aṭṭhi ; aṭṭhiṃ	aṭṭhīni.
Gen.	} aṭṭhino ; aṭṭhissa	aṭṭhīnam.
Dat.		
Acc.	aṭṭhiṃ	aṭṭhīni.
Ins.	aṭṭhinā	} aṭṭhihi.
Abl.	aṭṭhinā ; aṭṭhimhā ; aṭṭhismā	
Loc.	aṭṭhimhi ; aṭṭhismim	aṭṭhisu.
Voc.	aṭṭhi	aṭṭhīni.

VOCABULARY.

Akkhi—"eye."		Satthi—"thigh."
Sappi—"butter ;" "ghee."		Vāri—"water."

(b) Cakkhu—"eye."

	<i>Singular.</i>	<i>Plural.</i>
Nom.	cakkhu ; cakkhum	cakkhūni.

Gen.	} cakkhuno ; cakkhussa	cakkhūnam.
Dat.		
Acc.	cakkhum	cakkhūni.
Ins.	cakkhunā	} cakkhūhi.
Abl.	cakkhunā ; cakkhumhā, cak- khusmā.	
Loc.	cakkhumhi ; cakkhumim	cakkhūsu.
Voc.	cakkhu	cakkhūni.

VOCABULARY.

Assu—"tear."

Ayu—"life."

Dāru—"fire-wood ;" "fire
stick."

Note :—There are no neuter nouns in ī, u.

Mas. and fem. nouns in ū, are like the corresponding forms in u and need not be treated separately, e.g. vadhū, a widow—gen. vadhuyā, etc.

CONNECTIVES AND CORRELATIVES.

Ca—*and* } used between words and phrases.
vā—*or* }

Ṣace, ce—*if* :—used in complex sentences.

Pana—*but* } used in compound sentences.
udāhu—*or* }

hi—*because, indeed*, generally follows the main word in the sentence.

Ca.....ca, both... ..and

na.....na, neither.....nor.

vā.....vā, either.....or.

yadā, when—tadā, then.

yathā, as—tathā, so.

yattha, where—tattha, there.

pana.—as for, but for.

yāva, yāvatā—as far, until.

tāva, tāvatā—so far, till then.

Note :—Ca, ce and pana are never used at the beginning of a sentence.

Ce and pana are generally placed immediately after the first word or the subject in the sentence.

Sace may be used to begin a sentence.

Examples :—Amacco ca putto ca — both minister and son. One *ca* may be omitted, as, amacco ca putto or amacco putto ca. *Ca* may be omitted altogether.

Amacco vā putto vā }
amacco vā putto } —either minister or son
amacco putto vā }

Sace so āgacchati aham nisīdissāmi } if he comes I will
So sace (or ce) āgacchati aham } sit down.
nisīdissāmi }

Pāpakārī hi socati—indeed an evil-doer grieves.

Aham paceyyāmi so pana maṃ rundhi, I would cook but he prevented me.

Yadā so āgacchati tadā bhuñjissāmi—when he comes I will eat.

Yathā so nāgacchati (na + āgacchati) tathā karissāmi—I will act so that he may not come.

Yattha tumhe kaññaṃ passatha, tattha nisīdatha, where you see the girl, there sit down.

Yāva so Buddham passi tāva nipajji, as long as he could see the Buddha, so long he lay down.

Translations :—1. When you see him, ask for his cart. 2. So long as the girl does not sit down, so long she will not see the queen. 3. My sister and her son went together with his queen. 4. They would not sit on the mat. 5. Throw the gem into the garden. 6. If he comes, we may go to the river. 7. When you see them in the garden, tell me so. 8. Eat so long as you can get food. 9. They would kill the elephant with the javelin, but I prevented them. 10. Go to the queen's garden with my son and sister.

Lesson XI.

SIXTH CONJUGATION.

The base is obtained by adding *o* to the root. The student should remember that *o* is the *guna* or strong form of *u*, *ū* and *e* of *i*, *ī*. The semi-vowel of *u*, *u* is *av* and of *i*, *i* is *ay*, e.g. √kar. to do—karo; √tan. to stretch—tana; √van, to beg—vano.

IMPERFECT.

<i>Singular.</i>	<i>Plural.</i>
1. apaca, apacān.	apacamhā.
2. ap co.	apacattha.
3. apaca	apacu.

Note the augment *a*, which is also used in the aorist and the conditional (see further).

INTERJECTIONS.

Alam, enough!	Je, sir!
Vata, surely! indeed!	Sādbu, well done!
Handa, come! pray!	Bhane, I say!
Maññe, I suppose!	Ambho, look here!
Re are, man! you fellow!	

Note:—alam is construed with the instrumentive e.g., alam ambehi—enough of mangoes.

VOCATIVES.

Amma—mother, madam.

Ayya—sir.

Ayyā, ayye,—madam.

Avuso—sir (used by monks of equal seniority to each other or by senior monks to junior monks.)

Ayasmā—sir (used by junior monks to senior monks).

Bhadda, bhadde—my dear girl, good wife.

Bho—sir, madam.

Bhante (same as āyasmā in use.)

Deva—Lord, Your Majesty, Sire.

Devī—Lady, Your Majesty.

Tāta—beloved, dear, darling.

Samma—friend, dear fellow.

Translations:—1. Amacco verim jineyya. 2. Raṭṭham vo gaccheyya. 3. Sace te siham passeyyum tam anudhāveyyum. 4. Buddhassa santike osadham labheyyum. 5. Passa, dhāvati. 6. So mama raṭṭham agā 7. Kāññāyo nāvāya āgu. 8. Putto cetiyam agamā. 9. Te sakatena agamu. 10. So bhikkhuno osadham adā.

1. The son went to the king by boat. 2. They saw a lion in the garden. 3. Sit down sir! 4. Friend, go with my son 5. My dear, let the minister protect your son. 6. Either he or his son will come to your house. 7. Neither my sister nor the queen sat down near him. 8. Both the evil-doer and the bad man will go to hell (*niraya, m.*) 9. Enough of your talk (*Sallāpa, m.*) 10. I say, you must come to my house to-morrow (*sve, adv.*)

Lesson XII.

SEVENTH CONJUGATION.

The base is formed by adding *e* or *aya* to the root. Generally the vowel of the root is strengthened, *e.g.*, √kath, to speak—kathe, kathaya; √cur, to steal—core, coraya; √gup, to guard—gope, gopaya; √tir, to cross—tīre, tīraya; √pus, to nourish—pose, posaya; √chadd, to reject—chadde, chaddaya.

CONDITIONAL.

Singular.

1. apacissam
2. apacisse, apacissa.
3. apacissā, apacissa.

Plural.

- apacissamhā.
apacissatha.
apacissamsu.

ADJECTIVES.

These agree with the nouns they qualify in gender, number and case, as, *bālo putto*, a foolish son; *bālena puttena*, by a foolish son; *bālā kaññā*, a foolish girl; *bālāya kaññāya*, by a foolish girl; *sundaram raṭṭham*, a beautiful country; *sundarena raṭṭhena*, through a beautiful country.

It will thus be seen that most adjectives are declined like *putta* in the masculine, *kaññā* in the feminine and *gharam* in the neuter.

Vocabulary:—*Sacca*, true; *mahallaka*, old; *pāpa*, evil; *kusala*, meritorious; *sītala*, cool; *dīgha*, long; *paṇḍita*, clever; *sukha*, happy; *dukkha*, painful.

Adjectives may be compounded with nouns. Thus, *paṇḍitapuriso* a, wise man; *pāpakammam*, a sinful deed; *pharusavacanam*, a harsh speech.

Adjectives ending in *i, ī, u, ū* (like *bhuri*, abundant; *māni*, proud; *bahu*, many; *kataññū*, grateful) are declined like the corresponding nouns in *i, ī, u, ū*.

Translations:—1. *Sace so raṭṭham alabhissā kusalam bhāveyya.* 2. *Sace so pabbajjam (f, ordination) alabhissā arahā (Saint) abhavissā.* 3. *Sace mayam verim apassissamsu tam avadhissamsu.* 4. *Sace sā ratham (m, chariot) alabhissā amaccassa raṭṭham agacchissā.* 5. *Aham mahallakassa purisassa gharasmim nipajjim.* 6. *Te pāpakammāni karonti. Bālo puriso nirayam gacchissati.* 7. *Te kusalāni kammāni karonti.* 8. *Te kāññāyo sitalāyam chāyāyam nisidimsu.* 9. *Te dīgham addhānam (n, time) nipajjimsu.*

1. Kill the foolish minister. 2. If we could get a cart, we could go with them. 3. They saw an old man on the bridge. 4. Do meritorious deeds. 5. One should not do bad deeds, (*use the optative*) 6. Either you or she must see me. 7. If you would cook the rice, I would eat it. 8.

They played with the foolish girls. 9. I stole a mango from his garden. 10. We shall cross the ocean tomorrow.

Lesson XIII.

PARTICIPLES.

Participles are like adjectives and agree with the nouns they qualify in gender, number and case.

Present participle active is obtained by adding *nta* to the base, e.g., *pacanta* (mas.), *pacanti* (fem.), *pacantam* (neu.) The masculine and neuter also have a common form *pacam*. The masculine is declined like *putta*, the feminine like *nadr* and the neuter, like *gharam*.

The stem of the present participle is in *at* or *ant*. Hence we have *pacant-a*, *pacant-ī*, *pacant-am* from the stem in *ant*. From the stem in *at* we have in the feminine *pacat-ī*, which is declined in full like *pacantī*, the only difference being the absence of *n* before *t*. And in the masculine and neuter we have some special forms which ought to be noted carefully.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>pacam</i>	
Gen. Dat.	<i>pacat-o</i>	<i>pacat-am.</i>
Ins. Abl.	<i>pacat-ā</i>	
Loc.	<i>pacat-i</i>	

Hence the full declension of the present participle is as follows :—

	<i>Singular.</i>		
	Mas.	Fem.	Neu.
Nom.	<i>pacam</i>	<i>pacatī</i>	<i>pacam.</i>
	<i>pacanto</i>	<i>pacantī</i>	<i>pacantam.</i>

Gen. Dat.	pacato pacantassa	pacatiyā pacantiyā	pacato. pacantassa.
Acc.	pacantam	pacatim pacantim	pacantam.
Ins.	pacatā pacantena	pacatiyā pacantiyā	pacatā. pacantena.
Abl	pacatā pacantasmā pacantamhā	pacatiyā pacantiyā	pacatā. pacantasmā. pacantamhā.
Loc.	pacati pacante pacantasmin pacantamhi	pacatiyā pacantiyā pacatiyam pacantiyam	pacati. pacante. pacantasmin. pacantamhi.
Voc.	pacam pacanta	pacatī pacantī	pacam. pacanta.

Plural.

Nom.	pacantā	pacatī pacatiyo pacantī pacantiyo	pacantāni.
Gen. Dat.	pacatam pacantānam	pacatinam pacantīnam	pacatam. pacantānam.
Acc.	pacante pacantā	pacatiyo pacatī pacantī pacantiyo	pacantāni.
Ins. Abl.	pacantehi pacantebhi	pacatihi pacatibhi pacantihi pacantibhi	pacantehi. pacantebhi.
Loc.	pacantesu	pacatisu pacantisu	pacantesu.

Voc.	pacantā	pacatī pacatiyo pacanti pacantiyo	pacantāni.
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Rājā—king, is declined somewhat on the lines of these special forms, so also are pitā—father, and similar words mostly denoting relationship, viz., mātā—mother, bhātā,—brother, bhattā—husband, nattā—grandson, satthā—teacher.

Rājā—king.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	rājā	rājā, rājāno.
Gen. Dat.	rañño	raññaṃ, rājūnaṃ.
Acc.	rājānaṃ	rājā, rājāno.
Ins. Abl.	rañña	rājūhi.
Loc.	rañne (a + i)	rājūsu.
Voc.	rāja	rājā, rājāno.

Note:—Compounds of rājā like mahārājā—emperor, devarājā—king of gods, uparājā—viceroy, etc., may also be declined in the ordinary way like *putta*, except the nom. e.g., nom. sing.—mahārājā; gen.—mahārājassa, mahārañño; gen. pl.—mahārājānaṃ, mahāraññaṃ.

Pitā—father.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	pitā	pitaro.
Gen. Dat.	pitussa, pituno	pitunnaṃ, pitūnaṃ, pitarānaṃ.
Acc.	pitaraṃ	pitaro.
Ins. Abl.	pitara	pitūhi, pitarehi.
Loc.	pitari	pitūsu, pitaresu.
Voc.	pita	pitaro.

Mātā—mother. (fem.)

<i>Singular.</i>		<i>Plural.</i>
Nom.	mātā	mātaro.
Gen. Dat.	mātu, mātuyā	mātarānam, mātūnam, mātunnam.
Acc.	mātaram	mātaro
Ins. Abl.	mātarā	mātarehi, mātūhi.
Loc.	mātari	mātaresu, mātūsu.
Voc.	māta	mātaro.

Bhātā, brother; bhattā, husband; nattā, grandson; satthā, teacher, are declined like pitā except that the vowel *a* before *ram, ra, ro* is long being after a double consonant, as, bhattāram, bhattāro, bhattārā. Dhītā, daughter is declined like mātā. Note that the base of these words ends in *u*, as pitu, mātu, etc. and the nom. in *ā*.

Mātāpitaro—father and mother, parents.
(base—mātāpitu).

Nom.	mātāpitaro.
Gen. Dat.	mātāpitūnam, mātāpitunnam.
Acc.	mātāpitaro.
Ins. Abl.	mātāpitūhi.
Loc.	mātāpitūsu.
Voc.	mātāpitaro.

Translations:— 1. Aham satthāram raṭṭham gacchantam passim 2. Sā bhattam pacanti mari. 3. Mahārājassa putto vithiyam (vithi road f.) gacchanto kaññam vadhi. 4. So tehi saddhim kilanto puttam anudhāvi. 5. So mama raṭṭhe, carantassa purisassa santike nipajji. 6. Mātāpitūnam ovādam (*m*, advice) suṇeyya. 7. Pitarā saha gacchantam puttam pakkosi (√ kus—call.) 8. Mama bhātā ca bhattā tesam nagaram sve āgacchissanti. 9. Mayam satthāram vandissāma (√ vand—to salute). 10. Tassa katham suṇātha.

1. We saw a man running after the deer in the king's garden. 2. Going along the road they spoke to a man sitting down near a shrine. 3. Sit in the king's presence. 4. He did meritorious deeds. 5. The king's daughters and sons came to my country. 6. They ran after a lion killing an elephant. 7. The woman playing with her grandson died in my house. 8. You should listen to the king's advice. 9. Going along the road they killed a lion. 10. Certainly he saw him lying down in the shade of the tree (*rukha*, m.)

Lesson XIV.

PERFECT.

The root is reduplicated according to the rules (see Lesson VI).

Singular.

1. papaca
2. papace
3. papaca

Plural.

- papacimha.
papacittha.
papacu.

PRESENT PARTICIPLE REFLEXIVE.

The sign *mana* is added to the base, e.g., *pacamāna*. It is declined like *putta* (m.) *kaññā* (f.) and *gharain* (neu.)

It has much the same meaning as the participle active. A variant form of it is obtained by adding *ana* to the root, e.g., *pacāno*, *pacānā*, *pacānam*.

THE USE OF SO, SA, TAM AS ADJECTIVES.

So, *sā*, *tam* and their cases become demonstrative adjectives when they are placed before nouns.

- Mas. } *so puriso*—that man.
 } *tehi purischi*—by these men, etc.

- Fem. { s̄a kaññā—that girl.
 { tāyam kaññāyam—in that girl.
- Neu. { tam gharam—that house.
 { tesu gharesu—in those houses.

If *e* is put before them, they mean *this*, e.g.
 eso puriso—this man.
 esā kaññā—this girl.
 etam gharam—that house.

Translations:—1. So amacco odanam (rice) papaca.
 2. Bhikkhūnam dānam dadattha. 3. Aham tam purisam
 nagarasmā āgacchamānam passim. 4. Esā kaññā odanam
 pacānā mari. 5. Te bhikkhavo satthārā saddhim etasmim
 gharamhi nipajjimsu. 6. Esā dhītā mātārā saha kiḷamānā
 pati. 7. Esā nadi sundarā. 8. Eso puriso rañño mahan-
 tam ratham coreti. 9. Te mahisā (m, buffalo) tesu āvātesu
 (m, pit) patiṃsu. 10. Mahārājā purohite (m, chaplain)
 tesam amaccānam paṇṇati (√hi, sends).

1. Kill that man running after that girl. 2. Sit down
 on that raft. 3. If I see you playing with that minister's
 son, I will kill you. 4. If you do these deeds, I shall not come
 to your house. 5. They are not coming with my son.
 6. Send those boys (akū, m) to the king's palace
 (pasāda, m). 7. The chaplain desires money (rupiya, n.)
 8. Those women lay down in that pit. 9. My son and his
 daughter stayed in that house. 10. They slept (niddayati)
 on that bridge.

Lesson XV.

PERFECT PARTICIPLE PASSIVE.

This is formed by adding *ta* or *na* to the root; *ta* may be
 added in three ways:—

(a) joined directly to the root, which ends in a vowel,
 e.g., √bhū—bhūta, √nī—nīta, √ji—jita.

(b) joined by means of the connecting vowel *i* to the root, which ends in a consonant, as √pac—pacita, √kath—kathita, √likh—likhita.

(c) the *t* of *ta* being assimilated to the last consonant of the root, when certain changes take place, as follows :—

- final *j* + *ta* = *tta*, as, √bhuj + *ta* = bhutta.
 final *c* + *ta* = *tta*, as, √muc + *ta* = mutta.
 final *p* + *ta* = *tta*, as, √tap + *ta* = tatta.
 final *t* + *ta* = *tta*, as, √pat + *ta* = patta.
 final *s* + *ta* = *ṣṭha*, as, √kas + *ta* = kaṣṭha.
 final *m* + *ta* = *nta*, as, √gam + *ta* = ganta.
 final *dh* + *ta* = *ddha*, as, √budh + *ta* = buddha.
 final *bh* + *ta* = *ddha*, as, √labh + *ta* = laddha.
 final *h* + *ta* = *ḥha*, as, √ruh + *ta* = ruḥha.

Note :—Final *n* and *r* are generally dropped before *ta* e.g., √khan—khata; √kar—kata.

Sometimes final *m* is also dropped, as, √gam—gata. These participles in the neuter form are often used as nouns, e.g., √jiv—to live, j.vitam—life; √has—to smile, hasitam—a smile.

Note also that the *p.p.p.* is very often used as a finite verb, as, So nagaram gato, he has gone or went to town.

na is less common and generally added to roots in *d*, *r*, when assimilation takes place, e.g. √chid—chinna, √chad—channa, ni √sad—nisinna; √tar—tinna, √kir—kinna.

Note the change of the radical vowel and also that 'n' is dotted or becomes a cerebral owing to the influence of the preceding 'r.' Other examples of the influence of 'r' will be met with rather frequently and the student should recognize it. Also √bhaj + *na* = bhagga, √lag + *na* = lagga, √vij + *na* = vigga.

Sometimes *na* may be added directly, e.g., √lū—lūna, √lī—līna, √hā—hīna.

N. B.—An active sentence is often turned into passive by using the *p.p.p.* e.g. *I have done merit* is turned into

merit has been done by me = kusalm mayā katam. This is an important use of the *p.p.p.* and should be carefully noted.

Translations:—1. Dhammo bhikkhūhi suto. 2. Raṭṭham puttena jitam. 3. Sā kaññā sakaṭena tesam gharam gatā. 4. Amhehi kusalam akatam. 5. Gharam agginā ādiṭṭham. 6. Sā bhandika (*bundle*) tasmā pabbatasmā patitā. 7. Te 7 manussa etesam āsanānam (*n, seat*) heṭṭho niddāyimsu. 8. Tasmini raṭṭhe so uparājā sangāme (*m, battle*) parājito (*defeated*). 9. Amhākam pituno etāni sākaṭāni dadāhi. 10. Ete koṭṭhāsā (*division*, tāyam bhandikāyam tam purisam mayā dinnā.

1. We have not done good deeds. 2. They went to town on the king's elephant. 3. We saw a man seated on a raft. 4. They have eaten our food. 5. A bird has been killed by the hunter. 6. Evil doers will go to hell. 7. They saw a man dead in the house. 8. The king has been defeated by the enemy (*veri, n.*) 9. Those girls sat in these seats. 10. A heap of jewels has been stolen by these men.

Lesson XVI.

RELATIVE AND INTERROGATIVE PRONOUNS,

Yo (relative)—who, which, what.

MASCULINE.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	yo	ye.
Gen. Dat.	yassa	yesam.
Acc.	yam	ye.
Ins.	yena	} yehi.
Abl.	yasmā, yamhā	
Loc.	yasmiṃ, yamhi	yesu.

FEMININE.

Nom.	yā	yā, yāyo.
Gen. Dat.	yāya, yassā	yāsaṃ.
Acc.	yaṃ	yā, yāyo.
Ins. Abl.	yāya	yāhi.
Loc.	yāyaṃ, yassaṃ	yāsu.

NEUTER.

Nom.	yaṃ	yāni.
Gen. Dat.	yassa	yaṃsaṃ.
Acc.	yaṃ	yāni.
Ins.	yena	} vehi.
Abl.	yasmā, yambhā	
Loc.	yasmiṃ, yamhi	yesu.

Indefinite pronouns declined like *ya* :—

añña	} other, another	aññatara, a certain, some
itara		pubba, former
para		sabba, all.

Note that the nom. pl. of these pronouns ends in *e*.

Ka (Interrogative)—who, which, what?

Decline *ka* in exactly the same way as *ya*, except that the neuter nom. sing. and acc. is *kiṃ* not *kaṃ*, e.g., *kiṃ karissati?* What will he do?

Note that the *m* of *kiṃ* being niggahita is changed to nasal according to the rule of sandhi (Lesson VII) or *m* before a vowel, as, so *kiṃ akāsi?* What did he do? *Kin te kataṃ?* What has been done by thee?

Kim with the dative and instrumentive.

When *kiṃ* is used with the dative of a person and the instrumentive of a thing, action, state or other circumstances, it means "where is the use of?" as,

Kin te puttana? Where is the use of a son to thee?

Kim me āgacchantena—there is no use in my coming?

This use of *kim* should be noted. When in such a sentence *kim* is replaced by *attha*, the sentence means—*There is need of something to somebody, e.g*

Attho me kapinā — I have need of a monkey.

Attho te rajjena — Thou hast need of sovereignty.

In the negative *n'atthi* (*there is not*) is used, as,

Attho me kapinā n'atthi— I have no need of a monkey.

Kim may be compounded with a following noun, as,

Kimpasaddhā—what faith?

Kinkāranā (*abl*)—what cause? Why?

Ya as correlative.

(a) Ya is used with *so, sā, tam* as a correlative, as,—
Yo puriso tena saddhim gacchi so mari—the man with whom he went died.

Yasmin gharasmim so nipajjissati tasmim gh
mim ahim vasissāmi—In the house where he will
lie down, I shall live.

Yā itthi tam purisam pakkosati sā ativiya bālā—
the woman who calls that man is very foolish

(b) acc. *yam*, ins. *yena*, abl, *yasma* are used adverbially meaning *since, because, as*,—

Tumhe tam na vadheyātha yam so paṇḍito—You might not kill him because he was clever.

Yasmā so mam pahari tasmā na tena saha gacchāmi—because he struck me therefore I do not go with him.

Tam karanam sunohi yena kāraṇena so mari—Listen to the reason why he died.

Yena...tena is used with a verb of motion to denote destination, as,

Yena Bhagavā ten' upasaṅkami—He approached the Buddha.

INDEFINITE PRONOUNS.

By adding *ci* (*cid*), *api*, *cana*, *canam* to *ko*, *kū*, *kim* and their case-forms, we get indefinite pronouns, meaning whoever, whatever, anyone.

Ci is the one mostly used, e.g., *koci puriso*—whatever man.

Koci (mas.)—whatever, anyone.

<i>Singular.</i>		<i>Plural.</i>
Nom.	<i>koci.</i>	<i>keci.</i>
Gen. Dat.	<i>kassaci.</i>	<i>kesañci.</i>
Acc.	<i>kañci, kiñci.</i>	<i>keci.</i>
Ins.	<i>kenaci</i>	} <i>kehici.</i>
Abl.	<i>kasmāci</i>	
Loc.	<i>kasmiñci, kamhici</i> <i>kismiñci, kimhici</i>	} <i>kesuci.</i>
	<i>Kāci</i> (fem).	
Nom.	<i>kāci.</i>	<i>kāci, kāyoci.</i>
Gen. Dat.	<i>kāyaci, kassāci.</i>	<i>kāsañci.</i>
Acc.	<i>kañci.</i>	<i>kāci, kāyoci.</i>
Ins. Abl.	<i>kāyaci.</i>	<i>kāhici.</i>
Loc.	<i>kāyaci, kāyañci,</i> <i>kassañci.</i>	<i>kāsuci.</i>

The neuter is like the masc. except in the nom. acc. sing. we have *kiñci* and in the plural *kāñci*.

Translations:—1. The girl is in need of medicine 2. Where is the use of your coming with my son? 3. The lion went to where the deer was sleeping 4. Why do you commit bad deeds? 5. We have done a very bad deed. 6. Whoever comes to my house is a thief. 7. The girl whom you see with him is my sister. 8. The men who called me are his brothers. 9. Do you know the reason why he is mad (*ummatkka*)? 10. In whatever place (*padosa, m.*) you see him, strike him on the head (*matthaka, m.*).

Lesson XVII.

GERUND.

Compound sentences joined by "and" are denoted by the gerund. *e.g.*

Kaññā taṇḍulam p citvā bhuñjivā nipajji—the girl cooked rice, ate and lay down. *or* The girl having cooked rice and eaten lay down.

One of the suffixes, is *tvā*, which like the *ta* of the *p.p.p.*, may be added in three ways :

(a) directly added to the root in a vowel, as, √su—*sutvā*.

(b) by means of connecting vowel 'i', as, √pac—*pacitvā*

(c) by assimilation, as, √gam—*gantvā*; √bhuj—*bhutvā*, √kar—*katvā* (*r* being dropped.)

Sometimes the radical vowel is strengthened, as √nī—*netvā*.

Tvāna and *tūna* are less common, being mostly used in poetry.

Ya is another gerundial suffix, chiefly used when the root takes a prefix, as, ā √dā—*ādāya* (directly); ā √gam—*agamma* (assimilation).

It may be joined by means of 'i', as, √pac—*paciya*.

It may also be added to the base, as, √bhuj—*bhuñjiya*.

N.B.—The tense of the gerund depends on the tense of the finite verb, as—

(a) So taṇḍulam pacitvā khāditvā gacchati—He goes having cooked rice and eaten it (*present*.)

(b) So taṇḍulam pacitvā khālitvā gacchissati (*future*.)

(c) So taṇḍulam pacitvā khāditvā gacchi (*aorist*).

(d) So taṇḍulam pacitvā khāditvā gaccheyya (*optative*.)

(e) *Tandulam pacitvā khāditvā gaccha* (*imperative*)
Having cooked rice and eaten it, go.

These examples will help the student in the right use of the gerund in translating into Pali. Thus all those actions denoted by verbs in English are to be put into gerunds except the last, which must be a finite verb, having the tense given in English. The sentence (e) above would also mean—Cook rice, eat and go; which, however, is exactly the same in sense as—Having cooked rice and eaten it go. The student should not be puzzled by different expressions in English, if he observed the Pali form. But such a sentence as *Come and see me* being infinitive of purpose in sense would be better translated by the infinitive; thus—*Come to see me*—*maṃ passitum āgaccha*.

There is another form of *ya* and that is *tya* which with a preceding vowel regularly becomes *cca*. (see p. 14 e.g. *pa ṇi*, to go + *tya* = *petya* = *pecca*.)

INFINITIVE.

Tum is the sign, which is added in three ways. It should be remarked that suffixes beginning with *t*, as the *pp.p.* gerund and infinitive, are on the whole treated in the same way. Hence the three ways of joining the *pp.p.* to the root serve also for the gerund and the infinitive. Of course there are little variations. But the broad general principle should not be missed. Hence also the table of assimilation of *ta* (Lesson XV) applies, making allowances for special changes in each, also for the gerund, infinitive and practically for all suffixes which begin with *t*.

(a) directly, as $\sqrt{dā}$ —*dātum*.

(b) by 'i', a, \sqrt{pac} —*pacitum*.

(c) by assimilation, as, \sqrt{labh} —*laddhum*.

The last consonant may be dropped, as \sqrt{kar} —*kātum*.

This is an instance of the law of compensation, owing to which the vowel *a* is lengthened to compensate for the loss of *r*.

i, ī, u, ū, are lengthened into e, o, as,—

√ji—jetum or jayitum.

√su—sotum or savitum.

In poetry *tave* may be used, as, √ha, hātave; the infinitive expresses *purpose*.

Translations:—1. Aham odanam pacitvā khāditum ārabhāmi. 2. Vāṇijo dhanam laddhum vicarati. 3. So pacariyam nipajjitvā mari. 4. Mama putto bhikkhum passitvā dhammam suṇāti. 5. Kaññī ācariyam (*m, teacher*) pucchitvā āgacchati. 6. Luddo migam vadhitum aṭavim pavisati (√vis enters). 7. Mahārājā verim jetum saṅgāme yujjhati (√yudh, *to fight*) 8. Te purisā bhattam khāditum nisīdīm-u. 9. Te mama puttassa jvitam rakkheyyum. 10. Satthāram pañham pucchitum gaccha.

1. The merchants go about to get a cart. 2. Sit down to see the minister eating rice. 3. Having sat down he cooked the food for somebody. 4. He came to town to see the king and queen. 5. Having seen them seated on the ground they went away. 6. They were playing when I saw them. 7. The king's elephant has arrived. 8. Come and see my pretty bird. 9. Those girls and these boys will play together in my garden. 10. I have no need of your food.

Lesson XVIII.

PASSIVE.

This is formed by adding *ya* to the root in three ways:—

(a) directly, as, √nī—niya, √bhū—bhūya.

Roots in ā change the vowel into ī, as, √dā—diya, √pā—piya—

(b) by means of *i*, the root ending in a consonant, and *i* being lengthened into ī, as √sar—sariya, √has—hasiya

(c) by assimilation (see assimilation of *ya*, Lesson VIII.) √labh—labbha, √han—hañña.

Some passive verbs are formed on the special base, as, √is—icch (base)—icchiya; √gam—gacch (base)—gacchiya.

To the base thus formed are added the personal endings of the tense wanted, e.g.

√ji—jīya (pass. base)—jīyeyyāmi—I should be conquered.

NUMERALS.

Eka—'one' is declined like *so* in the masculine and like *gharam* in the neuter, and almost like *sa* in the feminine.

Ekā (fem.) One.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	ekā	ekā, ekāyo
Gen. Da.	ekissā, ekāya	ekānam
Acc.	ekam	ekā, ekāyo
Ins. Abl.	ekissā, ekāya	ekāhi
Loc.	ekissā, ekissāyam ekāya, ekāyam	ekāsn

Note the that plural forms mean *some*, e.g.

Eke purisā— some men.

Other numerals are declined as follows:—

Base.	Nom. & Acc.	Gen. & Dat.	Ins. & Abl.	Loc.
dvi, di (<i>two</i>)	dve	dvinnam̐	dvīhi	dvisu.
ti (<i>three</i>) ...	{ mas. tayo fem. tisso neu. tini	{ tinnam̐ tissannam̐ tinnam̐	{ tīhi	tisu.
catu (<i>four</i>)	{ mas. cattāro fem. cattasso neu. cattāri	{ catunnam̐ catassannam̐ catunnam̐	{ catūhi	catūsu.
pañca (<i>five</i>)	pañca	pañcannam̐	pañcahi	pañcasu.

Cha, six ; satta, seven ; aṭṭha, eight ; nava, nine ; dasa, ten ; ekādasā, eleven ; dvādasā, twelve ; terasā, thirteen ; catuddasā, fourteen ; pañcadasā, fifteen ; soḷasā, sixteen ; sattadasā, seventeen ; aṭṭhadasā, eighteen—are declined like *pañca*.

Ekūnavīsati, 19 (*eka + ūna + vīsati*) ; vīsati, 20 up to 99 are declined like the feminines in *i*, like *jāti*.

e.g. Asītiyam purisesu—among eighty men

Sata, hundred ; sahasam, thousand are declined like *gharam*. They generally govern the genitive, as, purisānam sahasam—a thousand men.

ORDINALS.

<i>mas.</i>	<i>fem.</i>	<i>neu.</i>
(declined like <i>Putta</i>)	(like fem. in <i>ā, i</i>)	(like <i>gharam</i>)
Paṭhamo (<i>first</i>)	paṭhamā	paṭhamam
Dutiyo (<i>second</i>)	dutiya	dutiyaṃ.
Tatiyo (<i>third</i>)	tatiya	tatiyaṃ.
Catuttho (<i>fourth</i>)	catutthi	catuttham

Pañcamao (<i>fifth</i>)	pañcamī	pañcamam.
Chaṭṭho	caṭṭhī	caṭṭham.
Chaṭṭhamao } (<i>sixth</i>)	caṭṭhamī }	chaṭṭham.
Sattamao (<i>seventh</i>)	sattam	sattamam.
Aṭṭhamao (<i>eighth</i>)	aṭṭhamī	aṭṭhamam.
Navamao (<i>ninth</i>)	navamī	navamam.
Dasamao (<i>tenth</i>)	dasamī	dasamam.
etc.	etc.	etc.

*Translations:—*1. Te tayo puttā nagarasmā gacchanti
2. Eso rājā tīni sakatāni vikkinati (*to sell*). 3. Dve purisā
ca catasso itthiyo ekasmiṃ ghare nipajjanti. 4. Tena
amaccena kusalam kammam kariyati. 5. Cattāro purisā
ca catasso kaññāyo ekissā rattiyaṃ gacchanti. 6. Sabbe
manussā sotthim (*f prosperity*) labhantu. 7. Aññataro devo
(*m. god*) tassā kaññāya maṅgalam (*n blessing*) dadāti. 8
Itaro aṭaviyaṃ antaradhāyati (*√dhā, to disappear*). Etā.
tisso itthiyo mahantaṃ yasaṃ (*m. fame*) pāpuṇanti. 10.
Eso senāpati (*m general*) mahantiyā senāya cattāri raṭ-
ṭhāni parājito.

1. I saw four men killing two deer. 2. Run after those
two men. 3. On a raft sat five men. 4. Five girls are
killed by two men. 5. The deer is brought by two men.
6. All must salute the general. 7. The first man whom
you see there came to me at night. 8. The second cart
has been sold by my wife. 9. I was struck on my arm by
two girls. 10. Sit down in the tenth seat.

Lesson XIX

CAUSATIVE VERBS.

These are formed by *e, aya, āpe* or *āpaya* joined to the
root. The vowel preceding these suffixes is lengthened,
e.g., √pac — pāceti, pācayati, pacāpeti or pacāpayati. The
true suffixes really are *e* or *āpe*. But since *e = aya* we
get also *āpe = āpaya*.

Roots which form bases in *e* take *āpe* to become causative, as *kathe* (√*kath*)—*kathāpeti*, *kathāpayati*.

Roots in *i*, *ī*, *u*, *ū* form the causative from the base, as √*su*—*sāveti*, √*sī*—*sāyati*

Causative Verbs may govern two accusatives, as, *Ahaṁ kaññam bhātam pācessāmi*—I shall cause the girl to cook the food.

Roots in *ā* also take *āpe* as, √*dā*—*dāpeti*. *Būt* √*ṭhā*—*ṭhāpeti*.

COMPARISON OF ADJECTIVES.

This is formed by adding to the positive *tara* for the comparative and *tama* for the superlative; as, *pāpa*—*pāpatara*—*pāpatama*.

Comparison is also expressed by adding to the positive *iya*, *iyya* for the comparative and *iṭṭha*, *issika* for the superlative. The final consonant is generally dropped, as

pāpa—*pāpiya*, *pāpiyya*—*pāpiṭṭha*, *pāpissika*.

These adjectives are declined like *putta*, *kañña* and *gharam*.

Adjectives denoting possession and ending *vā*, *mā*, *va* drop these suffixes before *iya*, *iyya*, *iṭṭha*, *issika*, as,

guṇavā — *guṇiya* — *guṇiṭṭha*

satimā — *satiyya* — *satiṭṭha*

medhāva — *medhiya*— *medhiṭṭha*

ADJECTIVES OF POSSESSION.

In forming these, *va* is added to bases in *a* and *ma* to bases in *i* *u*, e.g., *dhanavā*, *cakkhumā*. The stem of these suffixes ends in *vat* or *vant*, *mat* or *mant*. Hence their declension and formation of the feminine is the same as the present participle active (see Lesson XIII.) e.g.

dhanavā puriso—a rich man

dhanavati kaññā—a rich girl

dhanavantassa (or dhanavato) purisassa (*gen.*)

dhanavatiyaṃ kaññāyaṃ (*loc fem.*)

vī which denotes possession like *vā*, *mā* is added to nouns, while *āvī* is added to roots, as,

medhāvī—having wisdom

√pass—passāvī, seeing

They are declined like nouns in *ī* (*mas.* and *fem.*) and *i* (*neu.*).

IRREGULAR COMPARISON OF ADJECTIVES.

<i>Positive.</i>	<i>Comparative.</i>	<i>Superlative.</i>
appa, few	} kaṇiya	kaṇiṭṭha
yuva, young		jeyya
vuddha, old	seyya	seṭṭha
pasattha, excellent	gariya	gariṭṭha
garu, heavy	sādhiya	sādhiṭṭha
bālha, strong		

NOTE:—The *ablative* is mostly used in comparison, as

So mayā pāpataro—he is more wicked than I am.

The three kinds of the Aorist.

(1) the *radical* aorist, formed by adding the aorist tense endings to the root, e.g., √as, to be, *singular*, āsim, āsi, āsi, *plural* āsimha, āsittha, āsimsu. Note that there is present the augment *a* (Lesson XI) a+as+im=āsim etc.

(2) the *stem* aorist, formed by adding the aorist endings to the base or stem, as, √pā—*singular* pivim, pivi, pivi—*plural*, pivimha, pivittha, pivimsu. (base *piv.*)

(3) the *sigmatic* aorist, formed by inserting an *s* between the radical vowel or the vowel of the base and the aorist endings. These endings with *s* are usually added to roots ending in a vowel, the *s* serving to join the radical vowel to the aorist endings. e.g., √cur—*singular* coresim, coresi, coresi, *plural* coresimha, coresittha, coresum or coresimsu.

Translations :—1. Te maṃ dukkhā mocessanti. 2. So kaññam taṇḍulam pācesi. 3. Amacco tassa puttassa gāmaṃ dāpesi. 4. Te tayo purisā amhe bhattam bhuñjāpesum. 5. Cattāro puttā dve purise ekam siham māressanti. 6. Sace te mama dve sahāyā (*m. friend*) nāgaccheyyum aham tehi saha gantum na sakkunissāmi. 7. Cattāro corā ekissā guhāyam (*f. cave*) mahantam bhaṇḍam nidahimsu (√dhā, to *hide*.) 8. Pakkosāhi (√kū, to call) dasa purise. 9. Yadā mama pita āgacchāyya tadā maṃ pakkoseyya. 10. So cattāri sātakāni vikkini.

1. We shall be led to the town 2. I was seen running after the man. 3. Make him conquer the country. 4. Sit down and make him play with the deer. 5. Four men and five girls kill the lion. 6. If you call me, I will go with you. 7. He was a very strong man. 8. They were my best friends. 9. The girl was older than the boy. 10. Twenty thieves stole all my treasure.

Lesson XX.

FUTURE PASSIVE PARTICIPLE.

This participle is formed by the signs *tabba*, *anīya*, *ya*.

(a) *Tabba* is added (1) directly to roots ending in a vowel, as,

√hā—hātabba; √dā—dātabba

The radical vowels *i*, *ī* are changed to *e*, as,

√nī—nettabba, √ji—jetabba.

Roots in *u*, *ū* form the *f.p.p.* from the base, as,

√bhū—bhavitabba, √cu—cavitabba. But √su—so-tabba.

(2) *Tabba* may be joined to the root by means of 'i', as,

√pac—pacitabba, √pucch—pucchitabba.

(3) Tabba may be assimilated to the final consonant of the root according to the assimilation of *t* (Lesson XV) as,
 √gam—gantabba ; √labh—laddhabba.

NOTE :—Here again we have the three general rules of attaching the suffix to the root (directly, by means of ‘i’ and by assimilation) in common with other suffixes as the *p.p.p.*, the infinitive and the gerund (*which see*) because all these suffixes begin with ‘t’

(b) aniya may be added either to a root or a base, as,
 √pac—pacaniya ; √bhū—bhavaniya ; √kar—karaṇiya

Note in the last example that the ‘n’ is dotted owing to the influence of the preceding ‘r’

(c) ya may be added

(1) directly to a root ending in a vowel, as,

√pā—peyya ; √dā—deyya ; √nī—neyya ; √ji—jeyya
 (Note the form *eyya*)

(2) by means of ‘i’, as, √kar—kāriya ; √bhar—bhāriya.
 (Note the long ā).

(3) by assimilation according to the rules of *ya* assimilation [Lesson VIII (b)] as, √khād—khajja ; √bhuj—bhojja.

But √bhū + ya = bhavya = bhavva = bhabba (vv = bb.)

NOTE :—Here again the three general rules of passive formation are applicable to the *f.p.p.* The *f.p.p.* is also called the *participle of necessity* or *potential participle*, as it denotes *suitability* or *fitness* and is translated by “ought to be,” “fit to be.”

F. P. P. in the neuter form may be used as nouns (like the P. P. P.) *e.g.*, bhojjam, khādaniyam—food, estates.

REFLEXIVE PRONOUNS.

Attā—self, own.

	<i>Singular</i>	<i>Plural</i>
Nom.	Attā	Attāno
Gen. Dat.	Attano	Attānaṃ
Acc.	Attānaṃ	Attāno
Ins. Abl.	Attanā	Attanehi
Loc.	Attani	Attanesu

e.g., So attano gharāṃ gacchati—he goes to his own house.

NOTE:—The singular forms may be used idiomatically for the plural, especially the genitive singular, as,

Te attano gharāni gacchanti—they went to their own houses. *Sayam* and *sānam* which are indeclinable are also reflexive pronouns, *e.g.*, So sāmaṃ karoti—he does it himself. Te sayam karonti—they do it themselves.

Translations:— 1. Dāraṃ dātabbam silaṃ rakkhitaṃ. 2. Te bhikkhavo kusalakammaṃ karaniyā. 3. Tumhe mama gharāṃ āgantvā bhojaniyaṃ bhujitvā vasitabbā. 4. So puriso etaṃ amaccaṃ bhattaṃ pāceyya. 5. Attā attano sāmiko (*lord*) bhavati. 6. Eso maggo (*road*) na gantabbo. 7. Taṃ bhattaṃ na khādaniyaṃ. 8. Etaṃ khiraṃ na pivitaṃ. 9. Taṃ na me dātabbam. 10. So taṇḍulo puna (*again*) pacitabbo.

1. They themselves ate the food. 2. The girl herself struck me on the head. 3. Those men and these women ought to give food to those three elephants. 4. We shall make those men kill that lion. 5. I obtained my medicine from that king's daughter. 6. Make him lie down on the raft of that man. 7. You ought to salute the king. 8. They should come to my presence and ask me a question. 9. They sat on their own seats. 10. You have no need of my elephant.

Lesson XXI.

CAUSAL PASSIVE.

This is formed by adding *ya* to the causal base: the final *e* of the causal base is dropped and replaced by, *i* e.g.,

√*pac*—*pāceti* (*causal*)—*pācīyati* (*causal passive*) is caused to cook. √*bhuj*—*bhojeti*—*bhojīyati*—is caused to eat.

FUTURE PARTICIPLE.

This is formed by adding the present participle signs *anta*. (active) and *māna* or *āna* (reflexive) to the future base, e.g.

	<i>mas.</i>	<i>fem.</i>	<i>neu.</i>
Act	{ <i>pacissam</i> <i>pacissantō</i>	<i>pacissatī</i> <i>pacissantī</i>	<i>pācissam</i> <i>pacissantam</i>
Ref.	{ <i>pacissamāno</i> <i>pacissāno</i>	<i>pacissamānā</i> <i>pacissānā</i>	<i>pācissamānam</i> <i>pācissānam</i>

These are the same as the corresponding present participles in use and in declension. They of course have the future meaning, *viz.*, “while I shall be cooking.”

NOTE:—*Vaṭṭati* is used with the instrumentive in the sense of *right, proper, fit*, e.g., *mayā tam gharam gantum vaṭṭati*—It is proper for me to go to that house. The genitive may sometimes be used.

Sakka: is used with the instrumentive in the sense of *able, possible*, e.g., *māyā tam gharam gantum na sakkā*—It is not possible for me to go to that house.

The verb to be √*hū* (*homī, hosi, hoti, etc.*) is used to express possession, the possessor being put in the genitive, as,

Tassa puttā honti—he has sons.

Mayā ekā dhītā hoti— I have a daughter.

In practice the singular form *hoti* is usually used for the plural. Thus, Tassa puttā hoti.

Translations :—1. Te nagaram carissamānā tassa gharam gacchissanti. 2. So kammam karissantam tam purisam vadhissati. 3. Amaccā pabbatassa sampe tiṭṭhantāni gharāni āgacchanti. 4. Sā attano gharam āgatā. 5. Pāpāni kammāni etehi purisehi katāni. 6. Tena dārakena pañham pucchitum na sakkā. 7. Aññesam nidhim coretum na v ṭṭati. 8. Tassā kaññāya bhattam laddhum sakkā. 9. Tumhehi tam rājānam passitum na vaṭṭati. 10. Etehi purisehi devim passitum na sakkā.

1. The country has been conquered by those two kings. 2. The elephant has been brought by me from his house. 3. He has been killed by the man running after me. 4. When the house is given (*use the fut part.*) to me by the girl, I shall live there. 5. If the raft is broken, call the owner. 6. It is proper for you to do good acts. 7. I am not able to give him food. 8. These men do not wish to hear the talk of these girls. 9. The ministers will not be able to reach the town. 10. The boy is not able to drink this water.

Lesson XXII.

GENITIVE AND LOCATIVE ABSOLUTE.

When a noun or pronoun in the gen. or loc. is used with a participle in the same case, the construction is called Genitive Absolute Construction or Locative Absolute Construction. The participle thus construed may be either present (act. and ref.) or passive perfect. The construction is translated by "while——" "when——", as, Tassa nagaram gacchantassa (*or* gacchamānassa) aham tam vadhim—as he was going to town I killed him.

or Tasmim nagaram gacchante aham tam vadhim. With the *p.p.p.* the action shows completion, as Tasmim nagaram gate aham tam vadhim—'When he got to town I killed him.'

NARRATION.

The sign *ti* short of *iti* is used after words of *saying, telling, thinking, naming* and such verbs to express direct narration or for the purpose of quotation. It is very often used with *āha* (3rd perfect of *√ah*), "he said" and *āhamsu*—"they said."

(a) The last vowel of a quotation must be long; if short must be lengthened, as, *satthā* "anāgate Buddhō bhavis-satī" *ti vyākaro-*—The teacher foretold "In future the the Buddha will arise."

Note.—The reason of the lengthening of the last vowel is this. The 'i' of *iti* being dropped, the last vowel is lengthened by way of compensation.

(b) *Niggahīta* is changed to 'n' before *ti*, as, "Maran-antam hi jivitan" *ti āha.*—He said "Life indeed ends in death."

PRESENT.

√as—to be.

<i>Singular</i>	<i>Plural.</i>
1. <i>Asmi, amhi</i>	<i>Asma, amha.</i>
2. <i>Asi</i>	<i>Attha.</i>
3. <i>Atthi</i>	<i>Santi.</i>

Note.—*Santi* is formed by metathesis or interchange of letters. Thus, *√as + nti* (3rd pl.) would be *asnti*. Now, three consonants are not allowed to come together and *asnti*=*santi* by changing *as* into *sa*.

AORIST.

<i>āsīm</i>	<i>āsīma.</i>
<i>āsi</i>	<i>āsittha.</i>
<i>si</i>	<i>āsum, āsimsu.</i>

Note.—It is this aorist that is used in the sigmatic aorist thus, *agamāsi*, etc.

OPTATIVE.

Assam	Assāma.
Assa	Assatha.
Assa, siyā	Assu, siyum.

IMPERATIVE.

Asmi, amhi	Asma, amha.
Ahi	Attha.
Atthu	Santu.

Pres. part.—Santa, samāna (*mas*) santi, satī, samānā (*f*).

Note.—Santa is used as an adjective meaning *good*, as, *santo puriso*—a good man. As a noun it means *the good* and is declined after the special declension of the present part active (Lesson XIII.)

Sato, gen. sing.; *sati*, loc. sing.; *sataṃ*, gen. pl.; *sabbhū* ins. abl. pl., e.g., *Sabbhi kusalam katan*—merit is done by the good.

The initial vowel of the different forms of *as* is affected by sandhi, as,

Ko 'si (=asi)—who art thou?

M 'āsi=me āsi—It was mine.

N.B.—*Atthi* like *hoti* is used idiomatically for the singular and plural to express possession, as,

Puttā mayham atthi—I have sons.

Translations:—1. “Ko si tvaṃ” ti pucchati. 2. “So puriso mama sāmiko hotu” ti yācati. 3. Mātāpitaro attano dhītaram “sujātā” ti nāmaṃ akaṃsu (*named*). 4. Te amaccā “Tumhehi kusalam katan” ti āhaṃsu. 5. Kañña “kin te etena sukhenā” ti pucchimsu. 6. Te maṃ tasma dukkhā ca maraṇā mocessanti. 7. So taṃ bhattam bhojesi. 8. Rājā tassa senāpatissa ekaṃ nagaram dāpesi.

9. Te maṃ bhattaṃ bhujāpesuṃ. 10. Ahaṃ purise hatthiṃ māressāmi.

1. When he has cooked the rice, I will eat it. 2. Tell him, "you are very foolish." 3. She said, "If I get him, I shall live." 4. Who calls me? 5. "It is impossible for me to do it," they said. 6. The man said, "we are wise." 7. She said, "if I do not get it, I shall die." 8. The parents told their sons and daughters "you are very clever." 9. He said, "I know the queen's friend." 10. The girls said, "that work has not been done by you but by us."

Lesson XXIII.

INDECLINABLE WORDS.

ADVERBS.

Ajja—to-day.	Ciraṃ, cirassa—for a long time.
*Ativiya—very, exceedingly.	Tato—thence, from there.
Attha, atra—there	Tatra, tattha—there.
Atha—then, moreover	Tathā—like that.
Antara—within.	Tadā—then.
Aparabhāge—subsequently	Tahiṃ—there.
Api (pi)—even, though, perhaps	Tāva, tavatā—so long, till then.
Appeva (api + eva)—perhaps	Divā—by day.
Itto—hence, from here	Nanu—is it not?
Idāni—now	Nāma—namely, by name.
Idha—here	Nūna—surely, why not?
Ettha—here	No—not
Eva (va)—as, like, even	Pāto—early.
Evam—this	Puna—again
Kathaṃ—how?	Punappunam—again and again.
Kadā—when?	Pubbe } formerly
Kadāci—sometimes	Pure } formerly
Kahaṃ, kattha—where?	

Kim—why?	Bahi—outside
Kuto—whence? from where?	Musā—falsely.
Kuhim—where?	Yato—whence.
Kuhiñci, kuhiñcanam— anywhere	Yeva—eva, va.
Kho—indeed	Rattim—at night.
	Viya—like, as if
	Sadā—always.
	Samantā—around, on all sides.
	Sammā—well, thoroughly.
	Sāyam—in the evening.
	Hi—indeed. for
	Hiyyo—Yesterday.

The acc., gen., ins, abl. and loc. of some words are used as adverbs, e.g.,

(a) So *divasam* uyyāne vicari—He walked about in the garden for the whole day.

(b) So *nadim jalattham* or *jalatthaya* gacchati—He goes to the river for water. Hence we have also *tadattham*—on that account, *kimattham*, why? for what purpose?

(c) So *vegena* dhāvati—he runs with speed.

(d) *Yodhā nagaram samantato* parikkhipesum—the warriors completely surrounded the town.

(e) *Atite* eko rāja vasi—long ago there lived a king

PROHIBITIVE PARTICIPLE.

Ma used with the aorist becomes prohibitive in sense, e.g., *mā akāsi*—do not do.—*Mā bhāyi*—do not fear.

Mā may also be construed with the imperative, as, *mā gacchantu*—let them not go.

Note :—Some gerunds in *ya* are also used adverbially, e.g.,

(a) *Ito paithaya mā tam akāsi*—From this time, do not do it, (with the ablative)

(b) Tam nagaram nissaya eko rukkho hoti—Near (or depending on) that town is a tree (with the accusative).

(c) Satthā ekam kaññam arabbha (or sandhaya) tam vatthum bhāsati.—The teacher tells that story in connection with (or in relation to, concerning) a girl. . . .

Translations :—1. Kuto āgacchati? 2. Kuhim gacchasi? 3. Kadā bhāsissasi? 4. Kham vasasi? 5. Aparabhāge so puriso mari. 6. Cando (*m. moon*) rattim dippati (√dip, *to shine*). 7. Suriyo divā dippati. 8. Katham tam coram gaṇhissāma? 9. Evam me sutam. 10. Ajja mama gharam mā gami.

1. Why do you do bad deeds? 2. Where will you drink water? 3. Ask him, "where do you live?" 4. Do not go to his house tomorrow. 5. Today you must die. 6. You do not know anything concerning that man. 7. For what purpose has he run after the girl? 8. He ran after the girl for the purpose of asking her name. 9. He slept the whole day. 10. Long ago, there lived a banker with his wife.

Lesson XXIV.

INTERROGATION.

Besides the interrogative adverbs and pronouns, there are particles used in asking a question, viz., *api*, *nu*.

(a) *Api* as a sign of interrogation stands first in the sentence, as, *Api dāraka ambhākam mātaram jānāsi*—do you, boy, know our mother?

(b) *Nu* is generally followed by an indeclinable *kho*, as, *Koci nu kho upaddavo hoti*—is there any danger?

Nu by itself is less common, as *Sahāyā nu te atthi*—Have you friends?

(c) These two may be joined together for the sake of emphasis, as,

Api nu kho upaddavo hoti—Is there really any danger? Interrogation is also expressed by placing the verb first in the sentence, as, Gacchasi nagaram—dost thou go to town?

Note:—When turning an affirmative sentence into an interrogative sentence *nu* generally comes second in the sentence, as,

Tvam nu yodho—art thou a warrior?

NOTES ON *Ca* AND *Kāma*.

(a) When nominatives of different persons are connected by *ca* the verb takes the plural person of the last of them, as, So ca aham gacchāma—He and I go.

(b) *Kāma* is used as a suffix to the infinitive in the sense “desire.” The niggahīta of the infinitive is invariably dropped, as, Sā mam passitukāmā—she desires to see me.

SUFFIXES.

Aham—*day*, as, ekāham, one day; dvīham, two days.

Ādi—*et cetera*, as sunakhahatthimigādayo (*pl*), dogs, elephants, deer, *et cetera*.

Ika—*belonging to, connected with*, as nāvika, sailor.

Ka—*agent, diminutive*, as, kāraka, doer; luddaka, little hunter.

Kāra—*making*, as bhattakāra, food-maker, cook.

Khattum—*number of times*, as, tikkhattum, thrice.

Ga, ga (*from* √gam)—*going*, as urago, going on the belly, *i.e.*, snake; paragū, gone across, *i.e.*, accomplished.

Ja (√ja) *arising from*, as aṇḍaja, produced from an egg.

Ji (√ji)—*victorious*, Mārāji, conquering of Māra.

Tama } —*Degrees of comparison*. See (Lesson XIX.)
Tara }

Tā—*feminine abstract*, as, bālatā, folly.

Ttam—*state*, as, matattam, state of having died.

Dā, dāni—*time*, as, tadā, then; idāni, now.

Di—*like*, as, tādi, like that, such.

Disa—*like* as, mādisa, like me, tādisa, like that.

Dhā—*division*, as, dvidhā, divided into two.

Nam—*action*, as, gacchanam, the act of going; dassanam, the seeing, showing, appearance.

Nā (f)—*action*, as, desanā, the showing, instruction.

Bhāva—*state*, as, corabhāva, state of being a thief.

Mattam—*extent, measure*, as, Yugamattam, distance of a yuga.

Manta, mā }
Vā, vantā } *possession*. (See Lesson XIX.)

Maya—*made of*, as, lohamaya, made of iron.

Yam—*neuter abstract*, as, bālyam, folly; paṇḍiccam (paṇḍita + yam), scholarship.

Sadisa—*like*, as, suvaṇṇasadisa, like gold.

Note :— Suffixes like *ja, ji, ga, gu*, above, which are roots used as suffixes are called *Kvi* suffixes.

SANDHI (contd. from Lesson V.)

(a) *e, o* may be changed into their semivowels, *y, v* before a dis-similar vowel, as,

Te + atthu = tyatthu; me + aham = myāham (note *ā*)
kho + assa = khvassa.

(b) *dhi* followed by a dis-similar vowel becomes *jjh*, as,
adhi + āvasati = ajjhāvasati.

(c) Sometimes a consonant is inserted or *revived* from its original form between two vowels for the sake of euphony, as,

D.—tāva eva = tāvad eva.

M.—añña añña = aññamañña,

V.—so uṭṭhāti = so vuṭṭhāti.

Y.—na idam = na yidam.

R.—puna eva = punar eva.

(d) A consonant coming after a single short vowel may be doubled, as, pa + kamo = pakkamo.

Note :—If the preceding vowel is long, the following consonant may be doubled provided the long vowel is shortened (because a long vowel is not generally allowed in front of a double consonant), as,

parā + kamo = parakkamo.

(e) In doubling a consonant aspirate, its non-aspirate is used in reduplication, as, ni + khipati = nikkhipati.

(f) *m̄* followed by a vowel is changed to *m* as, evaṁ āha = evamāha.

But note this change : —

tam̄ eva = tameva = tam̄ yeva (insertion of *y*)
= taññeva.

Hence *m̄* + *y* = ññ.

(g) *m̄* followed by *h* may become ñ, as, tam̄ hi = tañhi

(h) *m̄* of the gen. pl., loc. sing. and the inf., may sometimes be dropped, as,

Buddhāna sāsanaṁ = Buddhānaṁ sāsanaṁ

Tasminagare = tasmim̄ nagare

Passitukāmo = passitum̄ kāmo

Translations :—1. Te corā aññamaññam̄ paharanti. 2. Ete purisa attanehi gantum̄ na sakkā. 3. Ācariyo (*teacher*) sisse (*pupil m.*) sippāni (*art*) sikkhāpessati. 4. Koci nu tam̄ darakaṁ rukkham̄ dassetvā tassa phalāni corāpesi. 5. Aham̄ tisso itthi saccam̄ (*n. truth*) jānāpesim̄. 6. Sā tumhe maraṇā mocessati. 7. Amhakaṁ pitā te manusse bhojetum̄ maṁ gacchāpeti. 8. Ko tumhe imasmim̄ gharasmim̄ vasāpeti. 9. So ca ahan tam̄ sikkhama. 10. Añño rājā etam̄ raṭṭham̄ parajessati.

1. How did you do it? 2. Where did you see my father yesterday? 3. He died early in the morning. 4. On this side of the river you will see her lying down. 5. Sometimes he does evil deeds. 6. They always tell lies. 7. Are you coming with me. 8. He and I will sell this cart. 9. Bring me some food. 10. Is he not a fool?

Lesson XXV.

SĀMASA (COMPOUND WORDS).

This may be divided into six kinds, *viz.*

- (1) Dvanda or aggregative
- (2) Tappurisa or case-dependent
- (3) Kammadhāraya or descriptive
- (4) Digu or numeral
- (5) Abyayibhāva or adverbial
- (6) Bahubhihi or relative

Note :—In forming compound words, the case-endings of all members except the last are dropped *i.e.*, the base is used except in the last member. Generally bases in *i* and *u* are placed first.

(1) In Dvanda the members may be separated by *ca*, *as*,

Devamanussā (devā ca manussā ca), gods and men.

Candimasuriyā (candimā ca suriyo ca), the sun and the moon.

Note that these examples are in the plural form, each member being considered *separately*. Such forms are called *Itaritarā*. Some dvanda compounds may be put in the neuter singular form, being considered *collectively*. Such forms are then called *Samāhāra*, *e.g.*,

Hatthiassam (hatthino ca assā ca)—elephants and horses.

Jarāmarañam, old age and death.

(2) In Tappurisa the first member *determines* the case of the last member. The first member may therefore be in any case except the nom. and voc., *e.g.*,

(a) Kumbhakāro=kumbham karō, a pot-maker (in the acc. relation)

(b) Urago=urena go, going by the breast, snake (in the inst. relation.)

(c) Rājaputta=rañño putta, king's son (in the gen. relation.)

(d) Buddhadeyyam = Buddhassa deyyam, gift for the Buddha (in the dat. relation.)

NOTE — The inf. with *kāma* as suffix is considered to be a Tappurisa in the dat. relation, as, gantukāmo = gantum kāmo.

(e) Corabhayam = corasmā bhayam, fear from a thief (in the abl. relation.)

(f) Vanacaro = vane caro, a forester (in the loc. relation.)

NOTE.— Sometimes the first member may be put last, as, rājahamso = hamśānam rājā, king of swans.

Sometimes the case-ending of the first member is not dropped. Hence the name *alutta tappurisa*, as,

Parassapadam — word for word—Active Voice (parassa padam.)

Manasikāro — doing in the mind, i.e., attention (manasi kāro.)

(3) In Kammadhāraya the first member is an adjective qualifying the last, as, mahāpuriso—a great man.

NOTE.— The qualifying member may come last, as, purisuttamo = uttamo puriso, the greatest man.

Words with the negative sign *a* or *an* are considered as kammadhāraya, as,

Anariyo—ignoble.

Nouns in apposition are also considered as kammadhāraya as,

Magadhabhāsā—the language of Magadha.

(4) In Digu the first member is a numeral. Like the Dvanda the Digu may be considered collectively (*samāhāra*) as, tiratanam—the Three Jewels or individually (a *samāhāra*) as, catudīpā—the four cardinal points.

(5) In Abyayibhāva the first member is an indeclinable, as,

Yathāsukham—at pleasure.

(6) When any of the above five compounds is used as an adjective qualifying a noun or pronoun (expressed or understood), it becomes Bahubbīhi, *e.g.*

Buddhabhāsito dhammo—the Law spoken by the Buddha. Here Buddhabhāsito is in itself a tappurisa in the *inst. relation*, but because it qualifies *dhammo* becomes Bahubbīhi.

Pañcasatāni sakaṭāni—five hundred carts. Here also pañcasatāni is a Digu, but qualifying sakaṭāni becomes Bahubbīhi.

Saphalo rukkho—a tree with fruits. This is Abyayibhāva used as Bahubbīhi.

In explaining a long compound it is advisable to begin from the last member and explain backwards. Thus,

Nagaram vividhasamaṇabrāhmaṇasabhājanasaṅghaṭitam.

= nagaram vividhasamaṇabrāhmaṇasabhājanehi—saṅghaṭitam (Tappurisa in the *inst. relation*).

= nagaram vividhasamaṇabrāhmaṇānam—sabhājanehi saṅghaṭitam (Tappurisa in the *gen. relation*)

= nagaram vividhasamaṇānañ ca brāhmaṇānam sabhājanehi saṅghaṭitam. (Dvandva)

= nagaram vividhānam samaṇānañ ca vividhānam brahmaṇānam sabhājanehi saṅghaṭitam (kammadhāraya)

And as the whole compound qualifies *nagaram* it is Bahubbīhi. The meaning is—the town which resounds with the welcoming shouts of various samāṇas and Brāhmaṇas.

EXPLETIVES AND INTENSITIVES.

Atha – *and, then, moreover*, as Ath'eko luddo tam migam
Vadhi – then one hunter killed that deer.

Api (pi)—*also, even, though*, as evaṃ sante pi—*though being so.*

Note: pi coming directly after a pres. or p.p, participle or a gerund means *although*, as, Tam purisaṃ oloketvā pi na sañjānāmi—*Though I look at that man I do not recognize him.*

Eva, yeva—*even, just only*, as, 'Tasmim thāne yeva mari—*Even at that place he died.*

Kho—*indeed*, as, Sā kl o paṇḍitā—*she is indeed clever*

Nāma—*namely*, as Mahājanako nāma rājā ahosi—*there was a king by name Mahājanaka.*

Va—is short for either eva (*which see*) or of iva, *like*, as So corova dhāvati—*he runs like a thief.*

Note: Va coming directly after a p.p.p. or a gerund means *as soon as*, e.g.,

So nagaram pavisitvā va gahito—*as soon as he entered the town, he was caught.*

Tam vacanam sutvā va kujjhi—*as soon as he heard that word, he became angry.*

Hi—*for, indeed, therefore*, as, so hi paṇḍito—*for he is clever.*

PERFECT PARTICIPLE ACTIVE.

This is formed by adding *vā* to the p.p.p., as,

p.p.p.—pacita; p.p.a.—pacitavā.

These participles are declined like the pres. part., *nom.* pacitavā, *fem.*-pacitavati, pacitavanti, *neu.*-pacitavantaṃ, pacitavaṃ. The declension is thus in common with that of the possessives in *vā*, *mā* and the adj *mahā* (great). Mahā thus has two stems *mahat* and *mahant* like the two stems of the pres part.

Note: The *vā* may be changed to *vī* provided the preceding vowel is lengthened, as, *pacitavā* = *pacitāvī*. This form is declined like nouns in *i, ī, e*, *sakkhī* in the mas. (p. 10) *nadi* in the fem. (p. 14) and

Translations:—1. *Candasuriyā sobhanti* 2. *Buddhasāsanam sevati.* 3. *So yathāsukham vasati.* 4. *Ācariyomam catusaccam sikkhāpeti.* 5. *Te pāragaṅgam nassimsu* (*√nas—to perish*). 6. *Pacitabhattam detha.* 7. *Pitupesita-dūtavacanam suṇātha* 8. *Luddapaharitamigo mari.* 9. *Kiḷantadārakā niddāyanti.* 10. *Hatthachinno puriso nirupakāro.*

Form into compounds:—1. The girl's father. 2. The boy's mother. 3. Happiness and suffering. 4. A bird and a monkey. 5. The boy who is eating food. 6. The man seated on the tree. 7. Fear of death. 8. Thieves caught by men. 9. A mother's advice. 10. Hand and foot.

Lesson XXVI.

DENOMINATIVE VERBS.

These are so called because they are formed from *noun-stems* by adding certain suffixes. They are generally translated by (a) "to act like, to wish to be like;" (b) "to desire," "to wish for;" (c) "to make use of, to change into" that which is expressed by the noun.

The suffixes mostly used are *e*, *aya*, *āya*, *iya*, *īya* and *āpe*.

Noun-Stem.

Denominative verb.

e g.

pabbata, mountain

pabbatāyati, to act like a mountain

arañña, forest

araññiyati, to behave as in a forest.

gaṇa, a following

gaṇayati, to wish for a following.

samodhāna, connection

samodhāneti, to connect,
join.

sukha, happiness

sukhāpeti, to make happy.

Note: Denominatives may also be formed from adjectives and adverbs, as,

aṭṭa, hurt— aṭṭayati, to hurt.

daḥha, firm— daḥhayati, to make firm.

DESIDERATIVE VERBS.

These verbs are formed by reduplicating the root and adding the suffix *sa*. They express desire or wish.

<i>Root</i>	<i>Desid. base</i>	<i>Desid. verb</i>
√su, to hear	sussusa	sussusati, desires to hear, listens.
√bhuj, to eat	bubhukkha (<i>j + s = kkh</i>).	bubhukkhati, to wish to eat, feel hungry.

INTENSIVE VERBS.

These express the intensification or frequent repetition of the action denoted by the root. The base is formed by reduplicating the root, *e.g.*

√kam, to go— caṅkamati, to walk to and fro.

√cal, to shake, move— cañcalati, to move up and
down, to tremble, shake.

MISCELLANEOUS VERBS.

The following forms may be useful to the student :—

(a) √kar, to make, do.

AORIST.

Singular.

1. Akāsim
2. Akāsi
3. Akāsi

Plural.

- Akāsimhā
Akāsittha
Akāsum, akāmsu.

These forms are more widely used than the ordinary *karim*, *kari* etc.

(b) √dā, to give

AORIST.

1. Adāsim	Adāsimhā
2. Adāsi	Adāsittha
3. Adasi	Adāsum, adamsu.

FUTURE.

1. Dassāmi	Dassāma
2. Dassasi	Dassatha
3. Dassati	Dassanti

The usual forms would be *da lissāmi*, etc.

(c) √ṭhā, to stand—base *ṭittha*.

AORIST.

1. Atṭhāsim	Atṭhāsimhā
2. Atṭhasi	Atṭhāsittha
3. Atthāsi	Atṭham̐su

FUTURE.

1. Thassāmi	Thassāma
2. Thassasi	Thassatha
3. Thassati	Thassanti

The usual forms from the base would be *ṭitthissāmi* etc.

(d) √ñā—to know; base, jāna.

AORIST.

Singular.

Plural.

1. Jānim	Jānimhā
2. Jāni	Jānittha
3. Jāni	Jānim̐su

or

1. Aññāsim	Aññāsimhā
2. Aññāsi	Aññāsittha
3. Aññāsi	Aññāsim̐su

(e) √ brū, to say.

AORIST.

1. Abraviṁ	Abravimhā
2. Abravi	Abravittha
3. Abravi	Abravum, abravimsu

(f) √ vac, to speak.

AORIST.

1. Avacam	Avacamhā
2. Avaca	Avacattha
3. Avaca, avoca	Avacum, avocum.

GER. — vatvā.

(g) √ das, to see.

AORIST.

1. Addasam	Addasamhā
2. Addasa	Addasatthā
3. Addasa	Addasum

GER—disvā.

(h) √ hū, to be—base, ho.

AORIST.

1. Ahosiṁ	Ahosimhā.
2. Ahosi	Ahosittha.
3. Ahosi	Ahesum.

FUTURE.

1. Hessāmi.	Hessāma.
2. Hessasi.	Hessatha.
3. Hessati.	Hessanti.

GER.—hutvā:

INF.—hotum.

It will be noted that the sigmatic endings are usually added to the root.

DECLENSION OF NOUNS IN *o* OR *as*:

There are some nouns which end in *o* or *as*. Their declension is on the lines of *pitā*, *rājā* though not exactly the same.

		Mano—mind.	
		<i>Singular.</i>	<i>Plural.</i>
Nom.		Mano.	Manā.
Gen. Dat.		Manaso, Manassa.	Manānam.
Acc.		Mano, Manam.	Mane.
Ins.		Manasā, Manena.	} Manehi, Manebhi,
Abl.		Manasā, Manasmā, Manambhā, Manā.	
Loc.		Manasi, Mane, Manasmim, Manamhi.	Manesu.
Voc.		Mano, Mana.	Manā.

Nouns (like *mano*)—*vaco*, discourse; *vayo*, age; *ceto*, thought; *yaso*, fame, *uro*, breast; *ojo*, strength; *tejo*, power; *tapo*, heat; *tamo*, darkness, *ayo*, iron; *siro*, the head.

DECLENSION OF THE DEMONSTRATIVE *Ayam*--this
(SUBSTANTIVE AND PRONOUN).

		<i>Masculine.</i>	
		<i>Singular.</i>	<i>Plural.</i>
Nom.		<i>Ayam</i> .	<i>Ime</i> .
Gen. Dat.		<i>Assa</i> , <i>imassa</i> .	<i>Imesānam</i> , <i>imesam</i> , <i>esānam</i> , <i>esam</i> .
Acc.		<i>Imam</i> .	<i>Ime</i> .
Ins.		<i>Anena</i> , <i>iminā</i> .	} <i>Imehi</i> , <i>imebhi</i> , <i>ehi</i> , <i>ebhi</i> .
Abl.		<i>Asmā</i> , <i>imasmā</i> , <i>imam-</i> <i>hā</i> .	
Loc.		<i>Asmim</i> , <i>imasmim</i> , <i>imam-</i> <i>hi</i> .	<i>Imesu</i> , <i>esu</i> .
		<i>Feminine.</i>	
Nom.		<i>Ayam</i> .	<i>Imā</i> , <i>imāyo</i> .

Gen. Dat.	Assāya, assā, imassāya, imissā, imāya.	Imāsānam, imāsam.
Acc.	Imam.	Imā, imāyo.
Ins. Abl.	Imāya, assā, imissā.	Imāhi, imābhi.
Loc.	Assam, imissam, assā, imissā, imāyam, imā- ya.	Imāsu.

Neuter.

Nom.	Idam, imam	Imāni.
Gen. Dat.	Imassa, assa.	Imesam, imesānam, esānam, esam.
Acc.	Idam, imam.	Imāni.
Ins.	Iminā, anena.	} Imehi, imebhi, ehi, ebhi.
Abl.	Imasmā, amhā, asmā.	
Loc.	Imasmim, asmim, imam- hi	Imesu, esu.

Translations :—1. Ācariyo attano sissehi saha samuddassa pāram gantvā tumbhākam gāme (*m. village*) hessati. 2. Aham tava sisso hessāmi. 3. Mayam siham disvā cetiyassa pacchato aṭṭhāsimhā. 4. Purisā ca itthiyo ca pāniyam pivitum nagarassa avidure nadim yanti. 5. Rājā pāsadam upasankamitvā deviyā santike tam purisam addasa. 6. Mama pitā attanā tam kammam katvā muhuttam (*a while*) niddāyi. 7. Mā yena Bhāgavā ten' upasankāhi. 8. Gāmasa antare sihā ahesum. 9. Tvam te manusse mama gharassa heṭṭhā passissasi. 10. Ayam mama putto hessati.

1. There are trees on the top of that mountain. 2. The hunter went behind the deer and killed it with a javelin. 3. All of you should go into the presence of the king and ask this question. 4. He spoke to me "You must not do this deed again." 5. There will be two sons and three daughters to them. 6. I stood within the house, but she stood outside. 7. Are you not coming with me to see him? 8. Are they thirsty or hungry? 9. Is the moon far away from the sun or close to it? 10. I cannot tell you that.

Lesson XXVII.

DERIVATION.

This consists in tracing a Pali word to its root. For instance, *Abhisambujjhissati* = *abhi* (pref.) + *saṃ* (pref.) + *√budh*—to know + *ya* (3rd cong) + *issati* (3rd sing. future) Thus the root *√budh* is obtained.

Derivation is divided into *Kita* or primary, and *Taddhita* or secondary.

Kita derivation consists of suffixes and prefixes added directly to the root, as *√khād* + *ya* = *khajja*, eatable.

Taddhita derivation consists of suffixes added to the base or stem, as, *manussa*, *man* + *ttam* = *mānussattam*—state of being a man.

In *taddhita* derivation *guṇa* of the vowel in the first syllable usually takes place, e.g., *karuṇā*, mercy + *ika* = *kāruṇika*, merciful.

It will thus be seen that almost all the inflections that have been given in the previous Lessons, such as the suffixes of the P.P.P., F.P.P. gerund, infinitive, the seven conjugations and other suffixes come under the *kita* derivation.

It is sufficient for the present purpose of this primer that the student should know these suffixes well. He will have no difficulty in recognizing as *kita* derivatives any other suffixes he may meet with in the course of his reading.

Taddhita Derivatives: The following are the most common.

- I. A—to form nouns and adjectives in the sense of
 - (a) *patronymics*:—as *Vāsiṭṭho*, son of *Vasiṭṭha*
 - (b) *belonging to*:—as, *Māgadho*, belonging to *Magadha*.

(c) *proficient in* :—as, nemittako, one who knows nimitta, omens.

2. Aka—*belonging to* :—manussaka, human,

3. Āna—*patronymics* :—as, Kaccāno, son of Kacca.

4. Āyana—*patronymics* :—as, Kaccāyana, son of Kacca.

5. Era—*patronymics* :—as, Vedhavera, son of Vidhava.

6. Eyya—(a) *state or nature* :—as, ālaseyyam, state of being idle (alasa)

(b) *patronymics* :—as, māleyya, the gardener's son (mālī)

(c) a form of the F.P.P. (see p. 44).

7. I—*patronymics* :—as, Doni, son of Duna.

8. Ika—(a) *patronymics* :—as, Nādaputtiko, son of Nādaputta.

(b) *connected with, belonging to* :—as, bālisiko, connected with a hook (balisa), fisherman; Sāvattthiko, a resident of Sāvattthi; pādika, going on foot.

(c) *mixed with* :—as, telikam, mixed with oil (tela)

(d) *proficient in* :—as, venayiko, a student of Vinaya

9. Ima—*direction in time or space* :—as, pacchima, western (pacchā)

10. Imā—*possession* (see p. 41).

11. In—*adjectival*. This is the stem of nouns, the nom-sing. of which ends in ī like sakkhī (p. 10)

12. Issika—*superlative* (p. 41).

13. Iya—*abstract* :—as, issariyam, lordship (issara)

14. Iya, iya—F.P.P. (p. 44).

15. Ī—*ordinal numbers* :—as, ekādasī—the eleventh.
16. Ka—(a) *collection* :—as, mānussakam, a group of men.
 (b) *diminutive* :—as, luddako, a young hunter.
 (c) Sometimes this adds nothing to the sense —as, Kumāraka, prince.
17. La—*abundant in, possessed of* :—as, vācāla, talkative; bahula, abundant.
18. Ma—See *ima*. It also forms ordinals. (p. 39).
19. Mā—*possessive* :—see (p. 41).
20. Maya—*made of* :—as rajatamaya, made of silver.
21. Min=mī—*possessive* :—as, gomin, gomī, owner of cattle.
22. Ra (preceded by i, ā)—*adjectival* :—as, madhura, sweet (madhu); kammāra, worker (kamma).
23. So—*possessive* .—as, lomaso, hairy (loma)
24. Ta—*possessive* :—as, pabbata, mountain (pabba—joint) also P.P.P (see p. 29.)
25. Tama—*superlative* (p. 41).
26. Tara—*comparative* (p. 41).
27. Tā—(a) *fem. abstract* :—as, Saratā, essence (sāra) lahutā, lightness (lahu)
 (b) *collection* :—as, gāmatā, collection of villages (gāma)
28. Tta—*state* .—as, buddhattam—Buddhahood.
29. Tha—*ordinals* (p. 39).
30. Tham—*pronominal adverbs of manner* :—as, katham. how?
31. Thā—*manner* :—as, tathā, like that.
32. Vā—*possessive* — p. 41.

33. Vin = Vi—*possessive* :—as, tapas + vi = tapassī austere; yasa + vi = yasassī, famous

34. Ya—*neuter abstract* :—as, kosallam, skill (kusala); paṇḍiccam (paṇḍita + yam) scholarship.

TENSES OF THE REFLEXIVE VOICE.

The tense terminations so far given belong to the active voice. Theoretically the difference between the active and the reflexive is this :

When the result of the action expressed by the verb accrues to another *other* than the agent, it is active ; when it accrues to the agent it is reflexive : *e.g.*

pacati—he cooks (for somebody else.)

pacate—he cooks (for himself.)

But in practice this difference is not observed and active and reflexive may be taken to mean the same thing. All reflexive endings are not equally important ; some are very seldom met with. But some are regularly used and the student should note them well. They are the present, future, optative and the imperative. The full table is here given :—

√pac—to cook. (reflexive voice).

PRESENT.

<i>Singular.</i>	<i>Plural</i>
Pace	Pacamhe
Pacase	Pacavhe
Pacate	Pacare, pacante

IMPERFECT.

Apacim	Apacāmhase, apacamhase
Apacase	Apacavham
Apacattha	Apacatthum

IMPERATIVE.

Pace	Pacamāse
Pacassu	Pacavho
Pacataṃ	Pacantaṃ.

OPTATIVE.

Paceyyaṃ	Paceyyaṃhe
Pacetho	Paceyvaho
Pacetha	Paceraṃ

AORIST.

Apaca	Apacimhe
Apacise	Apacivhaṃ
Apacā, apacū	Apacuṃ, apaciṃsu

PERFECT.

Papaci	Papacimhe
Papacittho	Papacivho
Papacittha	Papacire

FUTURE.

Pacissaṃ	Pacissaṃhe
Pacissase	Pacissavhe
Pacissate	Pacissante

CONDITIONAL.

Apacissaṃ	Apacissāmhase
Apacissase	Apacissavhe
Apacissatha	Apacissimsu

*Translations:—*1 Navā (*new*) bhikkhuṇiyo therānaṃ (*m. monk*) bhikkhuṇīnaṃca pāde vandante. 2. Therā purā silavantiyo babhūvu. 3. Puññāvantassa dhītarō dhitimantiyo ca silavantiyo ca guṇavantiyo ca paññāvantiyo ca

ahesum. 4. Upāsikā (*f. disciple*) sabbāpi dhammacāriṇiyo ca silavantiyo ca siyum. 5. Tassā deviyā ekā medhāvinī guṇavatī dhitā ahosi. 6. Guṇavā puriso tesam gharam gantvā bhattam bhujjivā paccāgacchate. 7. Cakkhumā (*fore-seeing*) Bhagavā sattānam (*m. a being*) kusalatthāya sukhathāya dhammam desetvā yathāsukham vicari. 8. Atta-d-attham paratthena na parājeyya. 9. Sirimā cando rattiyaṃ sobhati. 10. Bhānumā (*brilliant*) suriyo divā ālokaṃ (*m. light*) deti.

1. A clever boy learns his own lessons. 2. A man who has many friends ought to possess much wealth. 3. Could you tell me when he went to Sāvatti? 4. What good to thee, O fool, by doing bad actions? 5. Happy people (*m. jana. sing.*) do not die young (*yuvā*). 6. A strong man ought to do much work in the course of the day. 7. The wise teacher will instruct his diligent (*viriyavā*) pupils. 8. A talkative person will not be able to learn much. 9. The bird flew far away and dropped down (*√pat.*) dead. 10. Lions roam about at night in search of (*atthāya*) deer.

Lesson XXVIII.

SYNTĀX (KARAKA).

The order of a Pali sentence is subject, object and predicate, as, So bhattam khādati—He eats food.

Attributes of the subject and the object come before them; adverbs come before the verb, as, Te purisā mahantam sirim khippena labhimsu—those men obtained great glory quickly.

But adverbs of time always begin the sentence, as Tadā so mari—At that time he died.

Nominative :—This is used as in English, also in apposition and as titles as, Sakka devindo—Sakka, king of gods; Mahājanakajātaka—story of Mahājanaka.

Genitive :—Expresses (a) *possession* as, dārakassa kāyo—the boy's body.

(b) *Is used in a partitive sense*, purisānam seṭṭho—best of men.

(c) Words expressing various degrees of feeling such as *hatred, love, envy, fear, honour, faith, etc.*, are construed with the *genitive*, as,

Sā mama manapā (or amanapā), she is dear (or hateful) to me.

Sā mama piheti, she envies me.

Sabbe maraṇassa bhāyanti, all fear death.

Aham mahājanassa pūjito, I am honoured of the people.

So Buddhassa pasanno, he has faith in the Buddha

(Loc, also may be used).

(d) To express *proficiency* :—Abhidhammassa kusalo, clever in Abhidhamma.

(e) With words of *longing, filling, as*,

So mama sarati, he remembers me (sentimentally).

So pāpassa pūراتi, he is full of evil

Dative :—Expresses (a) *purpose*, as, niddāya paccāgacchi, he came back to sleep.

(b) *Is construed with words of praise, injury, approval, salutation, blessing, concealing, etc.*, as, Sotthi te hotu, may you prosper.

Tassa sampaṭicchāmi, I agree with him.

Dārakassa rocate sakuṇo, the bird pleases the boy.

(c) With *alam, fit, attha, purpose, hita benefit, sukha, happiness, as*, Alam coro corassa, a thief is a match for a thief.

So bhattassa atthāya gacchati, he goes for food.

Bhagavā devamanussānam hitaya sukhāya dhammam deseti, the Blessed One teaches the Law for the happiness and benefit of gods and men.

(a) Destination of one's movements is sometimes put in the dative, as, so mam rañño neti, he leads me to the king.

Accusative:—expresses, (a) object, So main paharati, he strikes me

(b) Verbs of motion govern the acc., as, So nagaram gacchati, he goes to town.

(c) Verbs of *choosing, naming, calling, asking, knowing, thinking & Co.*, govern two accusatives ;—as, So mam pañham pucchati, he asks me a question.

(d) The roots √vas, to live; √thā, to stand; √si, to lie; √pad, to step; √vis, to enter when preceded by certain prefixes govern the acc., as, Te gāmam upavasanti, they live in the village; Te mañcam abhinisīdanti, they sit on the cot.

(e) Certain indeclinables govern the acc., as, Tam thapetvā sabbe gacchare, excepting him they all went; so abhito nagaram vasati, he lives near the town.

(f) *Duration of time*:—divasam kammam karoti, he works the whole day.

(g) *Distance*:—yojanam gacchati, he goes a yojana.

(h) *Adverbially*:—sigham dhāvati, he runs quickly.

Instrumentive:—expresses (a) *agent* or *instrument*, as sotena saddam sunāti, one hears sounds by the ear.

(b) *cause or reason*, as, vyādhinā marati, he dies on account of sickness.

(c) *mode of conveyance*, as sakaṭena gacchati, he goes by cart.

(d) *market price*, as, kahapaṇena kiṇāti, he buys it for a coin.

(e) *Route*, as, dvārena gacchati, he goes out by the door.

(f) *Birth, origin, nature*, as, pakatiyā pāpakārī, an evil-doer by nature.

(g) *Occupation of time*, as, māsenā sikkhati, he learns it in a month.

(h) *Companionship*, as, tena saddhim mā gacchi, do not go with him.

(i) *Uselessness, futility* as, kin te āgacchantena, what good is there by your coming.

(j) *With alam*, fit, attho, need, as, alam ambehi, enough of mangoes ; sakaṭena me attho, I want a cart.

(k) *Parts of the body as means of conveyance*, as, sisena bhaṇḍam vahati, he carries the bundle on his head.

Ablative :—expresses (a) *Separation* and other ideas denoted by *from*, as, nagarasmā gacchanti, they go from the own.

(b) *Measure of length, breadth, or distance*, as, yojanam āyāmato, a yojana in length.

(c) *Object from which something is to be avoided*, as, ambehi kāke rakkhati, he keeps crows away from the mangoes.

(d) *Motive*, as, guṇato taṃ pasamsanti, they praise him for his virtues.

(e) *origin*, as, corā bhayam jāyati, fear arises from a thief.

(f) is construed with certain indeclinables, as, aññatra Bhagavatā añño ācariyo me n' atthi, besides the Blessed one, I have no other teacher.

Locative expresses (a) *time* or *place* in which something is done, as, gharasmim niddāyati, he sleeps in the house; sāyaṇhasamaye, in the evening.

(b) *motive*, as, Hatthī dantesu haññate, the elephant is killed for his tusks.

(c) *excellence by comparison*, as, manussesu seṭṭho, best among men.

Note that the gen. is also used as, manussānaṃ seṭṭho.

(d) is construed with words of *saluting, delighting, striking, kissing* etc., as, kusalasmim ramati, he delights in merit; Bhikkhavo Bhagavate abhivādentī, the monks salute the Bhagavā.

(e) with *adhi*, superior, and *upa*, inferior, as, Adhi devesu Buddhho, the Buddha is superior to the gods. Upa khāriyaṃ doṇo, a doṇa is less than a khārī.

(f) expresses *proximity*, as, nadiyaṃ kutī, a hut near the river.

(g) Loc. is often used for other cases, e.g.
taya yuttam, fit for thee (for the gen.)

pattesu piṇḍāya caranti, they go about for food with their bowls (for the inst.)

saṅghe dinnam mahapphalaṃ, gifts to the clergy are very fruitful (for the dat.)

ambesu kāke rakkhanti, they keep the crows from the mangoes (for the abl.)

(h) *adverbially*, as, atīte, long ago.

Lesson XXIX.

SOME USEFUL PHRASES.

1. Attham gacchati—to come to a conclusion, to set (of the sun.)

2. Antaram karoti—to seize the opportunity.
3. Abhayam yācati—to ask for security of life.
4. Uram dadāti—to put forth effort.
5. Etad ahosi—to think thus.
6. Evam sante—it being so.
7. Kālam karoti—to die.
8. Jaṅghāvihāram anucaṅkamati—to take exercise.
9. Jivikam kappeti—to support oneself in life.
10. Jivitakkhayam pāpeti—to kill (*lit* to cause to get loss of life).
11. Niddam okkamati—to sleep.
12. Nimittam gaṇhāti—to fall in love with.
13. Rajjam kāreti—to rule, govern.
14. Vāsam kappeti—to dwell.
15. Sace te agaru—if you please.
16. Saṅgaram moceti—to fulfil one's promise.
17. Saññam dadāti—to give a sign.
18. Sisam karoti—to lay the head down on.
19. Sihanādam nadati—to shout in exultation (*lit* to shout the lion's shout)
20. Hatthagatam karoti—to take possession of (*lit* to make it come to one's hands)

EXPLANATION OF A SHORT TEXT.

Evam me sutam. Ekam samayam Bhagavā Sāvattthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavannā kevalakappam Jetavanam obhāsetvā yena Bhagavā ten'

upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantam aṭṭhāsi. Ekamantam ṭhitā kho sā devatā Bhagavantam gāthāya ajjhabhāsi.

Evam—indeclinable, *thus*,

me — inst. of *aham*, first person pronoun, *by me*.

sutam—p.p.p. neuter of √su, to hear.

Ekam—numeral, *one*, agreeing with *samayaṃ*.

samayaṃ—adverbial acc. cf *samaya*, *time*.

Bhagavā—nom. from bhaga, power + vā (possessive).

Sāvattiyam—loc. sing. of Sāvattihī (*f*) name of a town.

viharati—historical present (used for the past, quite commonly met with) of vi + √har, to live, 3rd sing.

Jetavane—loc. sing. of Jetavana = Jetassa vana (Tappurisa in the gen. relation) Jeta's park, in apposition with ārāme.

Anathāpiṇḍikassa—gen. sing. of Anāthapiṇḍika, name of a person, so called because he was the feeder (piṇḍika) of the needy (a-nātha).

ārāme — loc. sing of ārāma, monastery.

Atha—adverb, *then*

kho—expletive.

aññatarā—adj. a *certain f* agreeing with devatā, nom case.

devatā— nom fem. *fairy*.

abhikkantāya—loc. fem. of abhikkanta, p.p.p. of abhi + √kam, to pass + ta, agreeing with *rattiyā*.

rattiyā—loc. fem. of *ratti* night.

abhikkantavaṇṇā—Kammadhāraya compd. qualifying *devatā* becomes bahubhihi = abhikkanta (p.p.p. of abhi + √kam. to be lovely + ta) + vaṇṇā, fem. nom used as adj qualifying *devatā*.

kevalakappam—adj. qualifying Jetavanam, acc. case.

obhāsetvā — ger. = o (ava, pref.) + √bhās, to shine + e (causal) + tvā.

yena—tena, correlative (inst.) denotes *direction* of place.

upasaṅkami—aor. 3rd sing. of upa + sam + √kam, to go, step + i.

upasaṅkamitvā—ger. of the preceding.

Bhagavantam—acc. of Bhagavā.

abhivādetvā—ger, abhi + √vad, to speak + e (caus.) + tvā

ekamantam—Digu compd.=eka—m (euphonic)—antam (acc of anta, end, side).

aṭṭhāsi—sigmatic aor of √ṭhā, to stand, 3rd sing.

ṭhitā—p.p p. fem. of √ṭhā, agreeing with devatā.

sā—pron. used as demonstrative, *that*, fem. qualifying devatā.

gāthāya—inst. of gāthā, *f. sing.* √gā, to sing.

ajjhabhāsi—aor. sing 3rd of adhi + abhāsi (a, *augment* + √bhās + i).

Lesson XXX.

PROSODY.

Of all the metres in Pali one that is most commonly used in the Vatta measure. To understand it, the student should know first that—

- (a) the short vowels are a, i, u
- (b) the long vowels are ā, ī, ū, e, o
- (c) the vowel before m is long
- (d) the vowel before a double consonant is long
- (e) a short vowel is shown by ˘ and a long vowel by —
- (f) for the sake of the metre a short vowel may be lengthened or a long vowel shortened.

THE VATTA STANZA.

This consists of four lines or quarter verses, called *padas*. Each *pada* has generally eight syllables divided thus

	Free.	1st seat.	2nd seat.	Free.
1st pada	... ॐ —	ॐ ॐ ॐ — — —	ॐ ॐ ॐ — — —	ॐ —
2nd „	... ॐ —	ॐ ॐ ॐ — — —	ॐ — ॐ — — —	ॐ —
3rd „	... ॐ —	ॐ ॐ ॐ — — —	ॐ ॐ ॐ — — —	ॐ —
4th „	... ॐ —	ॐ ॐ ॐ — — —	ॐ — ॐ — — —	ॐ —

Thus the first and the eighth syllables are free *i.e.*, either short or long. In the first seat in all the *padas* any foot may be used except (ॐ ॐ ॐ) or (ॐ ॐ—). In the second seat of the first and the third *padas* any foot may be used, but in the second seat of the second and the fourth *padas* only (ॐ—ॐ) must be used. See diagram, *e.g.*

ॐ	— ॐ —	— — —	ॐ
Pa	tiṭṭhape	tvā te sat	thū
ॐ	— — ॐ	ॐ — ॐ	—
ni	sinnāsa	nabbūmi	yā
—	ॐ — ॐ	ॐ — —	—
in	danila	mayam thū	paṁ
ॐ	— — —	ॐ — ॐ	ॐ
ka	ritvā so	apūja	yi

If we have (ॐ— —) in the second seat of both the first

and the third padas, the metre is distinguished as *patthyā-vatta*.

e.g.	<table border="0"> <tr> <td>ṭā</td> <td>to patthā</td> <td>ya so sat</td> <td>thā</td> </tr> <tr> <td>vi</td> <td>nen to de</td> <td>vamānu</td> <td>se</td> </tr> <tr> <td>bo</td> <td>dhito Phus</td> <td>samāsam</td> <td>hi</td> </tr> <tr> <td>na</td> <td>vame puṇ</td> <td>ṇamasi</td> <td>yam</td> </tr> </table>	ṭā	to patthā	ya so sat	thā	vi	nen to de	vamānu	se	bo	dhito Phus	samāsam	hi	na	vame puṇ	ṇamasi	yam
ṭā	to patthā	ya so sat	thā														
vi	nen to de	vamānu	se														
bo	dhito Phus	samāsam	hi														
na	vame puṇ	ṇamasi	yam														

VOCABULARY.

PART I PĀLĪ—ENGLISH.

A

- Aggi** (*m.*)—“fire.”
Ajja (*adv.*)—“to-day.”
Ānna (*pronl. adj.*)—“other.”
Atavī (*f.*)—“forest.”
Atthi (*n.*)—“lone.”
Attā (*m.*)—“self.”
Antare (*adv. loc.*)—“within.”
- Amacca** (*m.*)—“minister,”
“officer of state.”
Amba (*m.*)—“mango.”
Ayam—“this,” “he.”
Arānnaṃ—“forest.”
Avidūre (*adv. loc.*)—“not far.”
Assa (*m.*)—“horse.”
Aham—“I.”

Ā

- Āgata** (*p p p*)—“come.”
Āgacchati—“comes,” “ar-
rives.” √ **gam.**
Acariya (*m.*)—“teacher.”
Ācikkhati—“tell,” “inti-
mates.” √ **khyā.**
Ānā (*f.*)—“order,” “command.”
Āpana (*m.*)—“market,” “shop.”
Āmanteti—“calls,” “address-
es.” √ **mant.**
Aruhati—“mounts,” “as-
cends.” √ **ruh.**
- Āroceti**—“tells,” “intimates.”
√ **ruc.**
Āvāṭa (*m.*)—“pit.”
Āsanam—“seat.”
Aha—“said.” √ **ah.**
Āharati—“brings,” “fetches.”
√ **har.**
Āharāpeti—“causes to bring,”
“causes to fetch.” √ **har.**
Ahara (*m.*)—“food.”

I

Icchati—“wishes.” √ **is.****Icchā** (*f.*)—“wish.”**Itthī** (*f.*)—“woman.”**Idāni** (*adv.*)—“now.”**Iddhi** (*f.*)—“miraculous power.”

U

Uggañhāti—“acquires.” √ **gah****Ucchu** (*m.*)—“sugarcane.”**Udāhu** (*conj.*)—“or.”**Upāya** (*m.*)—“means,” “way.”**Uparājā** (*m.*)—“viceroys.”**Upasañkamati**—“approaches.” √ **kam.****Uppajjati**—“arises,” “springs up.” √ **pad.****Ubho** (*m., f., n.*)—“both.”**Usu** (*m. or f.*)—“arrow.”

E

Eka—“one.”**Esa** (= **eso**)—“he, “this.”

O

Otarati—“comes down,” “descends.” √ **tar.****Oloketi**—“looks,” “beholds.” √ **lok.****Ovadati**—“admonishes,” “instructs.” √ **vad.****Ovāda** (*m.*)—“admonition.”

K

Kata (*p. p. p.*)—“done.” √ **kar.****Kathati**—“tells,” “relates.” √ **kath.****Kappeti**—“does.” √ **kapp.****Kammam**—“work,” “deed.”**Kātum** (*inf.*) “to do.” √ **kar.****Kāranam**—“matter,” “circumstance,” “occurrence.”**Kināti**—“buys.” √ **ki.****Kīlati**—“plays.” √ **kīl.****Kīlā** (*f.*)—“play,” “sport.”**Kumārī**—“princess,”**Kusala**—“good,” “virtuous.”**Ko**—“who,” “what?”**Koci**—“anyone,” “whoever.”**Koti** (*f.*)—“end,” “extremity.”**Kutthi** (*m.*)—“leper.”

Kh

Khanati—“digs.” √**khan**.

Khanti (*f.*)—“patience.”

Khettam—“field.”

G

Gacchati—“goes.” √**gam**.

Gacchāpeti—“causes to go.”

Gaṅgā (*f.*) “the Ganges.”

Gantum (*inf* of √**gam**)—“to go.”

Gantvā (*ger.* of √**gam**)—“having gone.”

Gahapati (*m.*)—“householder.”

Gaheti—“takes,” “seizes.”
√**gah**.

Gāma (*m.*)—“village.”

Gilāna—“sick.”

Guhā (*f.*)—“cave.”

Gona (*m.*)—“bullock,” “cow.”

Gopako (*m.*)—“keeper.”

Gopāla—“cowherd.”

Gh

Ghantā (*f.*)—“bell.”

Ghōra—“dreadful,” “fearful.”

C

Ca (*conj.*)—“and.”

Cāti (*f.*)—“pot,” “vessel.”

Catasso (*f.*) }
Cattāri (*n.*) }
Cattāro (*m.*) } —“four.”
Catu (*base.*) }

Canda (*m.*)—“moon.”

Citakā (*f.*)—“funeral pile.”

Cintayati }
Cinteti } —“thinks.”
√**cint**.

Ce (*conj.*)—“if.”

Cetiyam—“shrine,” “pagoda.”

Cora (*m.*)—“thief.”

Corāpeti—“causes to steal.”

Coreti—“steals.” √**cur**.

Ch

Chaddeti—“gets rid of,” “discards.” √**chadd**.

Chinna (*p. p. p.*)—“cut,”
“severed.” √**chid**.

J

Janapadam—“district.”**Jānāti**—“knows.” √ **jā**.**Jānāpeti**—“causes to know.”**Jālā** (*f*)—“flame.”**Jīvitam**—“life.”**Jeti**—“conquers.” √ **ji**.

T

Tajjeti—“frightens.” √ **tajj**.**Tandula** (*m.*)—“rice.”**Tattha** (*adv.*)—“there.”**Tathā** (*adv.*)—“so,” “like that.”**Tadā** (*adv.*)—“then.”**Tayo** (*m.*)—“three.”**Taruṇa**—“fresh,” “young.”**Tāva** (*adv.*)—“till,” “then.”**Ti** (*sign of narration*)—“that,” “namely.”**Tvam**—“thou.”**Titthati**—“stands,” “remains,” “is established.” √ **thā**.**Tīni** (*n.*)—“three.”**Tittaka**—“bitter.”**Tisso** (*f.*)—“three.”**Tumhe**—“you.”

D

Dasa—“ten.”**Dasseti**—“shows,” “points out.” √ **dis**.**Dāpeti**—“causes to give.” √ **dā**.**Dāraka** (*m.*)—“boy.”**Dārikā** (*f.*)—“girl.”**Dāru** (*n.*)—“firewood,” “firestick.”**Dāsī** (*f.*)—“female slave,” “bondwoman.”**Dāsa** (*m.*)—“male slave,” “bondman.”**Disā** (*f.*)—“cardinal point.”**Disvā** (*ger.*)—“having seen.” √ **dis**.**Dīgha**—“long.”**Dukkha**—“painful.”**Dukkham**—“pain,” “suffering.”**Dūta** (*m.*)—“messenger,” “emissary.”**Devī** (*f.*)—“queen.”**Deseti**—“instructs.” √ **dis**.**Dvi** } —“two.”
Dve }**Dosa**—“fault,” “hatred.”

Dh

Dhanam—“wealth.”
Ohanu (*n.*)—“bow.”
Dhammam—“law,” “truth,”
 “the Scriptures.”

Dhītā (*f.*)—“daughter.”

Dhenu (*f.*)—“cow.”

Dhovati—“washes.” √ **dhov**

N

Nam (= **tam**)—“him,” “that.”
Na (*adv.*)—“not.”

Nagaram—“town.”

Nadī (*f.*)—“river.”

Nāmam—“name.”

Nāvā (*f.*)—“boat.”

Nāvika (*m.*)—“boatman.”

Nidahati—“conceals.” √ **dhā**.

Nipajjati—“lies down.”
 √ **pad**.

Nivesanam—“abode,” “dwelling.”

Nisīdati—“sits.” √ **sad**.

Nu (*interrogative particle*)—“is it?” “so?”

Neti—“leads,” “takes,”
 “brings.” √ **nī**.

P

Pakkamati—“goes off,” “departs.” √ **kam**.

Pakkosati—“calls,” “summons.” √ **kus**.

Pacati—“cooks.” √ **pac**.

Pacāmitta (*m.*)—“enemy.”

Pacita (*p. p. p.*)—“cooked.”

Paccarī (*f.*)—“raft.”

Pacchato (*adv.* and *prep.*)—
 “after,” “behind.”

Pacchi (*f.*)—“basket.”

Paṇha (*m.*)—“question.”

Pandita (*m.*)—“Pandit,”
 “Sage.”

Pandita (*adj.*)—“wise,”
 “clever.”

Patvā (*ger.*)—“having attained,”
 “having reached.”
 √ **ap**.

Padesa (*m.*)—“place,” “spot.”

Pana (*conj.*)—“but.”

Parājita (*p. p. p.*)—“conquered.”

Parājeti—“conquers.” √ **ji**.

Pavisati—“enters.” √ **vis**.

Pasu (*m.*)—“goat.”

Passati—“sees.” √ **paś**.

Paharita (*p. p. p.*)—“struck.”

Paharati—“strikes.” √ **har**.

Pahinati—“sends.” √ **hi**.

Pātarāsa (m.)—"breakfast."	Pīti (f.)—"joy."
Pānīyam —"water."	Pucchati —"asks." √pucch.
Pāpa —"evil," "wicked."	Putta (m.)—"son."
Pāpunāti —"gets," "attains," "reaches" √ap.	Purato (adv. and prep.)—"in front."
Pāram (adv., prep., and noun) —"beyond."	Purāna —"old," "ancient."
Pāsāna (m.)—"rock."	Purisa (m.)—"man."
Pāsāda (m.)—"palace."	Purohita (m.)—"private chap- lain," "a king's private ad- viser."
Pitā (m.)—"father."	Pesita (p. p. p.)—"sent."
Pitu (gen. dat. and loc. of pita) —"father's," etc.	Pesati —"sends." √is.
Pidahati —"closes," "shuts." √dhā.	Potthaka (m. or n.)—"book," "treatise."
Pivati —"drinks." √pā.	

Ph

Pharusa —"harsh."	Phalam —"fruit."
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B

Bandhati —"ties." √bandh.	Buddha (m.)—"Buddha."
Bahu —"many," "much."	Brāhmaṇa (m.)—"Brāhmin."
Bārānasi (f.)—"Benares."	Brāhmaṇī (f.)—"Brāhmin's wife."
Bāla (adj.)—"foolish."	
Bālatā (f.)—"folly."	

Bh

Bhaginī (f.)—"sister."	Bhattā (m.)—"husband."
Bhandam —"goods," "propert- ty."	Bhavati —"is." √bhū.
Bhaṇḍikā (f.)—"bundle."	Bhātā (m.)—"brother."
Bhattam —"rice."	Bālika (m.)—"fisherman."
Bhakkāra (m.)—"cook."	Bāhira (adv.)—"outside."

Bhikkhavo (*pl.* of **bhikkhu**)—
“ monks.”

Bhikkhu (*m.*)—“ monk.”

Bhikkunī (*f.*)—“ nun.”

Bhisi (*f.*)—“ mat.”

Magga (*m.*)—“ road ”

Majjhā—“ middle.”

Mañcaka (*m.*)—“ bed,” “ cot.”

Mani (*m.*)—“ ruby,” “ gem.”

Madhura—“ sweet ”

Manussa (*m.*)—“ man.”

Māmsam—“ flesh.”

Mayam—“ we.”

Maranam—“ death.”

Marati—“ dies.” √ **mar.**

Mahanta—“ large,” “ big.”

Mahā (*indecl.*)—“ great.”

Yathā (*adv.*)—“ as.”

Yathāsukham (*adrl. comp.*)—
“ according to one's wish,”
“ at pleasure.”

Yadā (*adv.*)—“ when.”

Yāva (*adv.*)—“ until.”

Rakkhati—“ keeps,” “ guards.”
√ **rakkh.**

Raju (*f.*)—“ rope,” “ string.”

Rattham—“ kingdom.”

Ratti (*f.*)—“ night.” [riage.]

Ratha (*m.*)—“ chariot,” “ car.”

Bhunjati—“ eats.” √ **bhuj.**

Bhunjāpeti—“ causes to eat.”

Bhūmi (*f.*)—“ earth.”

Bheri (*f.*)—“ drum.”

Bhojeti—“ feeds.” √ **bhuj.**

M

Mahārājā—“ emperor,” “ over-
lord.”

Mā (*prohibitive partic'le*)—“ not.”

Mātāpitā—“ parents.”

Mātā—“ mother.”

Māreti—“ kills.” √ **mar**
(*caus*)

Mukham—“ mouth,” “ face,”
“ entrance.”

Mettā (*f.*)—“ friendship,”
“ love.”

Moceti—“ sets free,” “ re-
leases.” √ **muc** (*caus.*)

Y

Yāgu (*m.*)—“ rice gruel,”
“ porridge.”

Yācati—“ asks.” √ **yāc**

Yāti—“ goes.” √ **yā.**

Yogi (*m.*)—“ ascetic.”

R

Rasa (*m.*)—“ juice.”

Rājā (*m.*)—“ king ”

Rāma (*m.*)—“ Rāma.”

Rāsi (*m.*)—“ heap.”

Rukkha (*m.*)—“ tree.”

L

Labhati—“gets.” √ **labh****Lāpu** (n.)—“pumpkin.”**Līhā** (f.)—“grace.”**Ludda** (m.)—“hunter.”

V

Vacanam—“speech,” “word.”**Vānceti**—“deceives,” “eludes.”
√ **vānc.****Vā** (conj.)—“or.”**Vādeti**—“sounds.” √ **vad**
(caus)**Vāreti**—“restrains,” “checks.”
√ **var.****Vāsa** (m.)—“residence.”**Vattati**—“is right.”**Vaddhaki** (m.)—“carpenter.”**Vatthu** (n.)—“story.”**Vadati**—“says,” “tells.”
√ **vad****Vadhāti**—“kills.” √ **vadh.****Vasati**—“dwells.” √ **vas.****Vasāpeti**—“causes to dwell.”**Vassa**—“year.”**Vik'rināti**—“sells.” √ **ki.****Vijahati**—“forsakes,” “abandons.” √ **hā;****Vinā** (prep.)—“without.”**Viriyam**—“energy.”**Vejja** (m.)—“physician,” “doctor.”**Vīthi** (f.)—“street,” “road.”**Vedanam**—“pain.”**Velu** (m.)—“bamboo.”

S

Sakātam—“cart.”**Sakkā**—“able.”**Sakuna** (m.)—“bird.”**Sakkunāti** } —“is able.”
Sakkoti } √ **sak.****Saccam**—“truth.”**Sacca**—“truthful.”**Sace** (conj.)—“if.”**Sanna** (f.)—“sign,” “intimation.”**Satti** (f.)—“spear,” “javelin.”**Saddāhati**—“believes.”
√ **dhā.****Saddhim** (prep.)—“with.”**Santikam** (a lvl. acc.)—“near.”**Santike** (adv. loc.)—“near.”**Sabba** (pront. adj.)—“all.”**Samaya** (m.)—“time.”**Samjpe** (adv. loc.)—“near.”**Sara** (m.)—“lake.”**Sve** (adv.)—“to-morrow.”

S

Sahāya (*m.*)—"friend."
Sā (*f.*)—"she."
Sātakam—"garment."
Sāya (*m.*)—"evening."
Sāyanha (*m.*)—"evening."
Sāyabhattam—"dinner,"
 "evening meal"
Sārathi (*m.*)—"charioteer."
Sālā (*f.*)—"hall," "room,"
 "rest-house."
Sāsanam—"order," "com-
 mand," "Buddha's religion."
Sikkhati—"learns." √ **sikkh**
Sikkhāpeti—"causes to learn"
Sigāla (*m.*)—"jackal."
Siddhi (*f.*)—"success," "pros-
 perity."

Siri (*f.*)—"glory," "grandeur,"
 "magnificence."
Sissa (*m.*)—"pupil."
Sītala—"cold" "cool."
Sīlam—"precept."
Sīha (*m.*)—"lion."
Sukham—"happiness."
Sunāti—"hears," "listens."
 √ **su.**
Suriya (*m.*)—"sun."
Setthi } (*m.*)—"banker,"
Setthī } "treasurer."
Setu (*m.*)—"bridge."
Senā (*f.*)—"army."
So—"he."
Solasa—"sixteen."

H

Mattha (*m.*)—"hand."
Matthī (*m.*)—"elephant."
Hutvā (*ger.*)—"being." √ **hū.**

Hetthā (*adv.* and *prep.*)—
 "under."
Hoti—"is." √ **hū**

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PART II. ENGLISH—PĀLI.

A

Able—"sakkā."
 Abstains—"viramati."
 According—"yathā."
 Acquires—"pāpuṇāti," "ug-
 ganhāti."

Acts—"karoti."
 Admonishes—"ovadati."
 Admonition—"ovādo."
 Aged—"mahallaka."
 All—"sabba."

Allows—“**labhati.**”

And—“**ca.**”

Another—“**anna.**”

Anyone—“**koci.**”

Approaches—“**upasankamati.**”

Arrives—“**āgacchati.**”

As—“**yathā.**”

Asks—“**pucchati.**”

Assembly—“**parisā.**”

Assents—“**paṭisunāti.**”

Attains—“**pāpunāti.**”

B

Be—“**√hū.**”

Beard—“**massu.**”

Beats—“**paharati.**”

Behind—“**pacchato.**”

Believes—“**saddahati.**”

Bell—“**ghantā.**”

Bhagavā—“**Bhagavā.**”

Bird—“**sakuno.**”

Birth—“**jāti.**”

Boat—“**nāvā.**”

Book—“**potthakam.**”

Both—“**ubho.**”

Boy—“**dārako.**”

Brahmin—“**Brāhmaṇo.**”

Breakfast—“**pātarāso.**”

Brings—“**āharati.**”

Brother—“**bhātā.**”

Brought—“**āharita,**” “**ānī-**
ta.”

Buddha—“**Buddha.**”

Bullock—“**gono.**”

C

Calls—“**pakkosati.**”

Can—“**sakkā**” “**sakkoti,**”
“**sakkunāti.**”

Cardinal Point—“**disā.**”

Carpenter—“**vaddhaki.**”

Cart—“**sakatam.**”

Cause—“**kāraṇam.**”

Chaplain (private) — “**puro-**
hito.”

Chariot—“**ratho.**”

Charioteer—“**sārathi.**”

Checks—“**vāreti.**”

City—“**nagaram.**”

Clever—“**pandita.**”

Comes—“**āgacchati.**”

Commits—“**karoti.**”

Company—“**parisā.**”

Compass (point of)—“**disā.**”

Conceals—“**nidahati.**”

Conversation—“**kathā.**”

Cooks—“**pacati.**”

Cow—“**dhenu.**”

Cowherd—“**gopālo.**”

Creeper—“**valli.**”

D

Dares—“**ussahati.**”
 Daughter—“**dhītā.**”
 Day—“**divaso.**”
 Death—“**māraṇam.**”
 Deceives—“**vañceti.**”
 Declares—“**katheti.**” “**āro-**
ceti.”
 Deed—“**kammam.**”
 Departs—“**pakkamati.**”
 Descends—“**otarati.**”
 Describes—“**vanneti.**”
 Destroys—“**nāseti.**”
 Did—“**akāsi.**”

Dies—“**marati.**”
 Digs—“**khanati.**”
 Direction—“**diṣā.**”
 Divides—“**bhājeti.**”
 Doctor—“**vejjo.**”
 Does—“**karoti.**”
 Done (p. p. p.)—“**kata.**”
 Door—“**dvāram.**”
 Dreadful—“**ghora.**”
 Drinks—“**pivati.**”
 Drum—“**bheri.**”
 Dwelling—“**nivesanam.**”
 Dwells—“**vasati,**” “**vihara-**
 [ti.]”

E

Eats—“**khādati,**” “**bhuñ-**
jatī.”
 Eight—“**aṭṭha.**”
 Eighty—“**asīti.**”
 Elephant—“**hatthī.**”
 Emissary—“**dūto.**”
 Emperor—“**mahārājā.**”
 Endeavours—“**ussahati.**”

Enmity—“**veram.**”
 Enters—“**pavisati.**”
 Evening—“**sāyanho.**”
 Evil—“**pāpam.**”
 Excavation—“**āvāto.**”
 Exertion—“**viriyam.**”
 Eye—“**cakkhu.**”

F

Falls—“**patati.**”
 Far—“**dūre,**” “**dūrato.**”
 Father—“**pitā.**”
 Fault—“**doso.**”
 Fear—“**bhayam.**”
 Feeds—“**bhojeti.**”
 Field—“**khettam.**”

Firewood—“**dāru.**”
 First—“**paṭhama.**”
 Fisherman—“**bālisiko.**”
 Five—“**pañca.**”
 Folly—“**bālatā.**”
 Foolish—“**bāla.**”
 Foot—“**pādo.**”

Foot-soldier—“**patti.**”

Four—“**catu.**”

Fourth—“**catuttha.**”

Friend—“**sahāyo.**”

Frightens—“**taṅgeti.**”

Front (m.)—“**purato.**”

G

Garden—“**uyyanāmi.**”

Garment—“**sātakam.**”

Gets—“**labhati,**” “**ganhāti.**”

Gets rid—“**chaddeti.**”

Gift—“**dānam.**”

Girl—“**dārikā.**”

Gives—“**dadāti;**” “**deti.**”

Glory—“**siri,**” “**sirī.**”

God—“**devo.**”

Goes—“**gacchati.**”

Gold—“**suvanṇam.**”

Goods—“**bhaṇḍam,**” “**bhaṇḍāni.**”

Grandson—“**nattā.**”

Great—“**mahā,**” “**mahanta.**”

H

Hall—“**sālā.**”

Hand—“**hattho.**”

Happiness—“**sukham.**”

Harp—“**tanti.**”

He—“**so.**”

He who—“**yo.**”

Hears—“**sunāti.**”

Here—“**idha.**”

High—“**ucca.**”

Hire—“**bhati.**”

Hole—“**āvāṭa.**”

Honey—“**madhu.**”

Honour—“**sakkāro**”

Horse—“**asso.**”

Hot—“**unha.**”

House—“**gharam.**”

Hundred—“**satam.**”

Hunter—“**luddo.**”

I

I—“**aham.**”

If—“**ce,**” “**sace.**”

Impossible—“**na sakkā;**” “**na sakkoti;**” “**na sakkunāti.**”

Is—“**hoti.**”

Is able—“**sakkunāti;**”
“**sakkā,**” “**sakkoti.**”

J

Javelin...“**satti.**”

Keeps—" **rakkhati.**"

Killed—" **mārita.**"

Law—" **dhammo.**"

Learns—" **sikkhati.**"

Life—" **jīvitam.**"

Lion—" **sīho.**"

Lioness—" **sīhī.**"

Magnificence—" **siri,**" " **sirī.**"

Makes—" **karoti,**" " **kap-**
poti."

Man—" **puriso,**" " **manus-**
so"

Many—" **bahu.**"

Matter—" **pavatti,**" " **kāra-**
nam."

Means—" **upāyo.**"

Medicine—" **osadham**"

Merchant—" **vāṇijo.**"

Name—" **nāmam.**"

Names—" **nāmam karoti.**"

New—" **nava.**"

Near—" **antike,**" " **samīpe.**"

Nineteen..." **ekūnavīsati.**"

Old—" **purāṇa.**"

One—" **eka.**"

Or—" **vā.**" " **udāhu.**"

K

Kills—" **māreti.**"

King—" **rājā.**"

L

Listens—" **sunāti.**"

Lives—" **vasati,**" " **viharati.**"

Long—" **dīgha.**"

Looks—" **oloketi.**"

Lute—" **vīṇā.**"

M

Messenger—" **dūto.**"

Middle—" **majjham.**"

Minister—" **amacco.**"

Monastery—" **vihāro**"

Monk—" **bhikkhu,**" " **sa-**
mano."

Monkey—" **kapi,**" " **vāṇaro.**"

Moon—" **cando.**"

Mother—" **mātā.**"

Mountain—" **pabbato.**"

N

Not—" **na,**" " **mā.**"

Not far—" **avidūre.**"

Now—" **idāni.**"

Nun—" **bhikkhunī.**"

O

Other—" **añña.**"

Outside—" **bāhire.**"

P

Pain—"vedanā."
 Painful—"dukkha."
 Pagoda—"cetiyaṃ."
 Palace—"pāsādo."
 Pandit—"paṇḍito."
 Parents—"mātapitā."
 Park—"uyyānaṃ."
 Patience—"khanti."
 People—"mahājano;" "puri-
 sā," "manussā."
 Person—"puriso," "manu-
 so."
 Physician—"vejjo."

Pit—"āvāto."
 Place—"thānaṃ."
 Plan—"upāyo."
 Pleasure—"rati."
 Point (of the compass)—"disā"
 Precept—"sīlaṃ."
 Presence (of)—"santike."
 Property—"bhaṇḍaṃ."
 Pride—"maṇo."
 Proud—"mana."
 Pumpkin—"lāpu."
 Pupil—"sisso," "sāvako,"
 "antevāsiko."

Q

Queen—"devī."

Question—"pañho."

R

Reaches—"pāpunāti."
 Reason—"kāraṇaṃ."
 Receives—"labhati."
 Rejoices—"modati."
 Relic—"dhātu,"
 Religion—"dhammo."
 Remembers—"sarati."
 Removes—"apaneti."
 Resident-pupil—"antivāsiko."
 Restrains—"vāreti."
 Retinue—"parisa."

Rice—"bhattaṃ."
 Rice-gruel—"yāgu."
 Rids—"chaddehi."
 Right (it is)—"vaṭṭati."
 Rings—"vādeti."
 River—"nadī."
 Road—"vīthi."
 Robber—"cōro."
 Rock—"pāsāno."
 Room—"okāsa," "thānaṃ,"
 "sālā."

S

Sailor—"rāviko."
 Sand—"vālūkā."

Says—"katheti," "vadati"
 Science—"sippaṃ."

Second—"dutiya."	Sounds—"vādeti."
Seated (p.p.p.)—"nisinna."	Spade—"kuddālo."
Sees—"passati," "oloketi."	Speaks—"katheti."
Sells—"vikkināti."	Spear—"satti."
Sends—"peseti."	Stands—"thāti," "titthāti."
Seven—"satta."	Star—"tārakā."
Share—"kotthāsa."	Stays—"vasati," "viharati."
She—"sā."	Steals—"coreti."
Shop—"āpano."	Story—"vatthu."
Shows—"dasseti."	Street—"vīthi."
Sick—"gilāna."	String—"rajju."
Sister—"bhaginī"	Success—"siddhi."
Sits—"nisīdati."	Suffering—"dukkham."
Sky—"ākāso."	Suffers (death)—"maraṇam pāpunāti."
Slave—"dāso."	Sugar-cane—"ucchu."
Slave-woman—"dāsī."	Sun—"suriyo."
So—"tathā," "evam."	Supports—"poseti."
Soldier—"yodho."	
Son—"putto."	

T

Takes—"gaheti," "ganhāti."	Thousand—"sahassam."
Teacher—"satthā," "ācari- yo."	Thou—"tvam."
Teaches—"sikkhati," "upa- disati."	Three—"ti."
Tear—"assu."	Throws—"khipati."
Tells—"āroceti," "katheti."	Throws up—"ukkipati."
There—"tattha."	Thunderbolt—"asanī."
Thief—"coro."	Thy—"tava," "tə," "tu- yham."
Thinks—"cinteti."	Ties—"bandhati."
This—"eso."	Till then—"tāva," "tāva- ta."
Thorn—"kantako."	

To-day—" **ajja.**"

To-morrow—" **sve.**"

Top—" **matthako.**"

Town—" **nagaram.**"

Townsmān—" **nagara vāsī.**"

Treasure—" **dhanam.**"

Truth—" **saccam.**"

Two—" **dvi.**"

U

Uncle—" **mātulo.**"

Under—" **hetthā,**" "**(indcl.)**."

Understands—" **parijānāti.**"

Until—" **tāva.**"

V

Various—" **vividha.**"

Viceroy—" **uparājā.**"

Victory—" **vijayo.**"

Village—" **gāmo.**"

Virtue—" **guno.**"

W

Wanders—" **pāriyāyati.**"

War—" **yuddham.**"

Washes—" **dhovati.**"

Water—" **pānīyam.**"

We—" **mayam.**"

Wealth—" **dhanam.**"

Weapon—" **āvudham.**"

Well (very)—" **sādhu.**"

Went—" **agamāsi.**"

What—" **yo,**" "**ko.**"

When—" **yadā,**" "**kadā.**"

Where—" **yattha,**" "**kattha.**"

Which } —" **yo,**" "**ko.**"

Who

Why—" **kim.**"

Wicked—" **pāpa.**"

Wisdom—" **paññā.**"

Wise—" **paṇḍita.**"

Wish—" **icchā.**"

Wishes—" **icchati.**"

Within—" **antare.**"

Without—" **vinā,**" "**bāhira.**"

Woman—" **itthī.**"

Word—" **vācā.**"

Work—" **kammam.**"

World—" **loko.**"

Y

Year—" **samvaccharo.**"

Yes—" **āma.**"

Yesterday—" **hīyo,**" (*in decl.*)

You—" **tumhe.**"

Young—" **taruṇa,**" "**da-**
ra."

